...ord of God:

... God's Power in every Creature.

OR,

A word in season, to all Men not void of Grace, or deprived of Reason.

Wherein is held forth,

That the Almighty God is not wanting to us, in impowering of us; but we are wanting to him, in not improving our talent for him. The Almighty gives to every man some talent or talents, *viz.* To some Natural, to others Spiritual talents or gifts. But there is no man that improves his talent so well as he might, in the way of obedience to him. Which appears, In our not doing so much good, and refraining so much evil, as by the power he hath given us we might and might have done.

And,

That the Ordinances, Institutions, & appointments of Christ held forth in the Gospel, are still in force, and not to slight them as to slight our own priviledges; for to slight them is to forsake our own mercies. The abuse of Gospel-Ordinances by some, doth not take away the lawful use of them to others.

By ROBERT BURNEL.

Isa. 28. 7. *The Priests and Prophets, they erre in vision, and stumble in judgment.*

Psal. 140. 11. *Therefore let not an evil speaker be established in the earth.*

Isa. 28. 11. *But with a stammering lip, and another tongue speak to thy people.*

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THE EPISTLE to the Impartial READER.

Courteous Reader,

TIme is one of the moſt precious Herbs in the Garden of the World; ſo that there is nothing more precious, and yet by moſt men, there is no one thing more ſlighted: Wherefore, if I ſhall here give thee the fruits of a little redeemed time, think not hardly of me, but let it have acceptance with thee; I muſt confeſſe, that I am the moſt unmeet

meet of many, which this Age doth afford, to write or ſpeak of things of ſo great concernment: Yet I ſuppoſe, this will be granted by all men rational, that he which hath but a little ſtrength, and improveth that to the uttermoſt, to doe good withall, is more acceptable in the ſight of God and ſincere-hearted men, then he which hath ten times the ſtrength and uſeth it not. And although in me there is the leaſt Candle that ever God enlightened, yet I ſhall not put it under a Buſhel; and although I have but one Talent, I will not hide it in a Napkin; it's true, the Candle of the Lord cannot burn with a more dim light then in my ſelfe. (Though a little truth liveth in me, yet clouds and darkneſſe are round about me.) So that I have but a little of the Spirit, in abundance of weakneſſe; Wherefore if any of the glory of Chriſt break forth, in the enſuing diſcourſe, let him have the glory, who hath choſen the weak things of the World to confound the wiſdome of the wi e; and

although

although these things be not brought forth in the painted Dish of Humane Learning, varnished and coloured over with the wisdome of man; yet if the fruit be good in the taste, though the Tree be not so beautiful in the eye, reject not the fruit for the Trees sake, but rather consider that which is most unpleasant in the eyes of men, is for the most part most pleasant in the sight of God; for man is apt to love that which God abhors, and to abhor that which the Almighty loves.

For this Treatise, as much as in me lieth, I have avoided the crying up of any party or opinion, and endeavoured to own truth, and deny untruth whersoever it is found, either in noble or ignoble, old or young, weak or strong, learned or unlearned; wishing with my whole heart that there were but only these two names under Heaven to know the sons and daughters by, viz. *Saints and Sinners; for there is but light and darknes, heaven and hell, truth and errour, sheep and*

Wolves. But the muddy waters of Babylon have run ſo long in the channels of our underſtanding, that it hath blinded our judgements and diſordered our affections.

Underſtanding Reader! the things that I have written of are many, the method which I have obſerved is familiar and plain, the rule which I have endeavored to walk by is the word of truth, the end I have aimed at is the glory of God, in the good of his people; and wherein I have come ſhort of my end, attribute that to my weakneſſe, and not the truths aſſerted. The fore named conſiderations have enflamed my deſires, and winged my endeavours to caſt in this mite alſo into the Cabinet of thy ſoule. And although I have met with ſome diſcouragements already, and do ſuppoſe I ſhall have many more when this comes to publike view: Yet if any man doe reap any ſpiritual benefit by it, though I may ſuffer reproaches for it, I have not loſt my end in it: I have endeavoured

accord-

according to the meaſure of light and ſtrength that is in me, to ſpeak the words of truth and ſoberneſſe unto thee. But that I might not ſpin out my Epiſtle beyond the ſtaple; I will endeavour to give thee a brief ſum of what I have written, and leave the farther enlargement of theſe things to every one that ſhall reade this book: I have written theſe things, not as ſo many Infallibilities, but under correction, with ſubmiſſion to beter judgements I have given mine, and that, I hope, without a preingaged affection, honouring the things of God, as well in thoſe under one form, as thoſe under another. And as in every place, and amongſt all ſorts of people, he that feareth God and worketh righteouſneſſe is accepted of him; ſo I would endeavour to love any, in whom I ſee the leaſt appearance of Chriſt, let them go under what name or notion the Prince of darkneſſe and his children pleaſe. The ſum of what I have hereafter written, in brief is this; Firſt, I have laid before thee the ſeveral Temptations

that

*that doe ſurround thee on every ſide; next I have exhorted thee to put on all the armour of God to defend thy ſelf, and offend thy enemies, and that thou mighteſt ſo doe, abide in the Doctrine of Chriſt, which is a City of Refuge, and then live in the will of God, which is the ſtrong Caſtle of Content; Improve thy power whether natural or ſpiritual for him who gave it thee, in whom are all our ſprings, from whom are all our ſupplies; yet let our omiſſions and commiſſions be charged upon our ſelves, that God may be true and every man a liar. There is darkneſſe in the Prophets, and groſſe darkneſſe in their Flocks; and but a little light in any of the Saints. A few words to the pretended Miniſtery, with a brief Epiſtle to the World, whom they have deceived, with a diſcovery of them, and how thou mayeſt eaſily know them; Of our fall in the firſt-*Adam, *and of our recovery by the ſecond-*Adam: *The glorious ſtate of thoſe reſtored; the deliverances they have already had are great, and greater then*

theſe

theſe be at hand; onely, the Saints be too ſuddain in their expecting theſe deliverances. Theſe with many other particulars are laid before thee, and commended unto thee: Now although theſe things are not brought forth in the golden diſh of humane Learning, painted and varniſhed over with arts, parts, and wiſdome of man, but in an earthen veſſel; yet deſpiſe not the meat for the diſhes ſake. Remember that Chriſt called thoſe men Scribes, Phariſees and Hipocrites, becauſe they looked ſo much upon the outſide, and ſo little on the inſide; even ſo now, in theſe dayes moſt of the ſons and daughters of men, doe looke more upon gifts then upon Grace, upon Law then upon Goſpel, upon the forme more then upon the power of godlineſſe; viz. *If a man come and ſpeak with the tongue of men and angels, the people are preſently ſaying as once was ſaid of learned, eloquent, yet wicked* Herod; *it is the voice of a God, and not of man: but if another come unto your Aſſemblies, though well grown*

in

in grace, yet if he doth not equal you in natural gifts, you ſay he is an illiterate Mechanick, &c. But if I might be thought worthy to adviſe you, I ſhould beſeech you to call no man ignorant, whom God hath taught; nor no man learned, that hath not been taught at the School of Chriſt.

Grace is more excellent then Gifts, yet both in their places are good: Gifts do adorn the outward man, and Grace doth beautifie the inward: The outward man may be adorned, and the inward man be left naked: And I think experience in theſe dayes doth abundantly prove it; and for my own part, if I am cenſured for it, I doubt not but I ſhall conſider I am not better then my Maſter, for his doctrine was deſpiſed, and that of the learned, and well may mine: but I hope thou wilt try me before thou judge me, leſt I ſhould ſay to thee, as it is ſaid to ſome in the ſame caſe, Pro. 18. 13. He that judgeth a matter before he heareth it, &c. *But I hope better things*

of

of thee, though I thus ſpeak. So I will hold thee no longer in the porch, but invite thee into the houſe, and ſuch as I have I will ſet before thee, deſiring thee to taſte of every diſh, before thou doſt ſpend thy judgment of the feaſt: For what is wanting in the firſt Courſe, may be made up in the ſecond; and if there be not ſuch varieties as was expected, yet let it have acceptance with thee, ſeeing it is according to my ability. 1 Pet. 4.10. As every man hath received the gift, ſo let him adminiſter the ſame. *Thus do, and thou wilt engage him, Who is,*

Thy Friend and Servant,

R. P.

The Contents of the most principal things handled in the enſuing Treatiſe.

THere are three things for a Chriſtian to doe, which are of great concernment, as to the well being of a Chriſtian, viz.

1. *To put on the Armour of Chriſt.*
2. *To abide in the Doctrine of Chriſt.*
3. *To live in the will of God; For there is no power but of God.*

The ſeveral temptations that lye before Chriſtians.

The way to withſtand them, is not onely to put on this armour, but to keep it on alſo.

And ſo to abide in the Doctrine of Chriſt, as in a Caſtle of Refuge againſt all ſtorms.

And wait upon God in the uſe of Ordinances.

Nine arguments to prove that Goſpel Ordinances are ſtill in force.

What

What the Doctrine of Christ is.
What it is to abide in the Doctrine of Christ.
That there is no power but of God, and yet a power in every Creature.
Of our fall in the first Adam, *and of the subtiltie of Satan therein.*
Of our Restoration by the second Adam, *in whom we have gotten more then we lost by the first* Adam.
A Dialogue between the Law and the Gospel.
Of what we are delivered from by Christ, and what he hath restored his Elect unto.
Wherein many men and women doe deceive themselves, thinking they are something, when they are nothing.
A few words of Faith.
A word to the pretended Ministers, or a few words to some of those that have taken to themselves the name of the Ministers of England.
A brief Epistle to the World.
Ten Characters of a false pretended Minister by which he may be known.
Fourteen Characters of a faithfull Minister of the Gospel, whom we shall doe well to honour.
A brief Epistle to all the Lambes, that through a providence have not been devoured by the Wolves.
A brief Propheſie of the glorious state of the Church Militant that will be shortly.

There

There be glorious deliverances comming for the Saints; but the Saints be for the most part too sudden in their expecting these deliverances.

There be many other things held forth in this Treatise, very seasonable and useful, and worthy our serious consideration. The heads of which, for some reason I forbear to mention in this Table.

The ſeveral Temptations that lie before us.

THere are three things that be of abſolute neceſſity for a Chriſtian to doe at all times, but more eſpecially in theſe dividing times: I ſay, of abſolute neceſſity, if not in point of being, yet in point of well-being as to Chriſtians.

Firſt, *To put on the Armour of Chriſt.*

Secondly, *To abide in the Doctrine of Chriſt.*

Thirdly, *To live in the will of God.*

Firſt, *Put on the whole armour of Chriſt.* Before I come particularly to ſpeak of this point, I ſhall endeavour to lay before you the neceſſity that we have to arm our ſelves with this Armour at this time. For now Satan in more then an ordinary meaſure hath transformed himſelf into an Angel of light, and comes to us by his miniſters in ſheeps-cloathing, though inwardly we find him to

be a ravening wolf? He is subtle, and knows that those former ordinary snares, gins, and baits will not take with many men: wherefore now, though he can deceive but few with the history, yet he endeavours to deceive many with the mysterie of iniquity. You will and may easily see him with those that call themselves our *Joshua's*, in the Pulpit, not only at their elbow, but sometimes in their Explications, and most frequently in their Applications. Nay, there is scarce one Ordinance of the Gospel, but he will cloath himself with all. If he cannot keep people from the practice of the Ordinances, he will as much as in him lies cause them to rest upon Ordinances: in a word, he will vail himself under any form or forms, under any order, or ordinance. Again, he hath his gins, pits and snares for all sorts of men, in all administrations: The *Parliament* is not free, but they doe or may see Sathan among them, and sometimes in them, improving all opportunities to deceive them: Our *Armies* both in *England Ireland* and *Scotland* call one upon another to stand upon their guard, to make ready, prepare, and to give fire not only upon their bodily enemies, but upon their spiritual enemies. Methinks I hear many of the Soul-

diers ſpeaking one to the other in the language of *Paul*, 1 Cor. 16. 13.

Firſt, *Watch what comes in.*

Secondly, *Watch what goes out.*

1. Watch what comes in: You ſhall find thoughts ariſing one after another in your hearts; call them all to an account, ſaying, *Who art thou? for if thou art for Chriſt, give me the word, thou ſhalt freely paſſe; if thou art not for Chriſt, and haſt not his word, Stand, if thou comeſt up one ſtep further, I'le fire at thee.*

2. Watch what goes out: Take heed to thy words, let them be ſuch as may adminiſter grace to the hearers; remember what S. *James* ſaith, *Jam.* 3. 5. 6. *The tongue is a little member, and boaſteth great things; behold how great a matter a little fire kindleth! and the Tongue is a fire, a world of iniquity, it defileth the whole body, & ſetteth on fire the whole courſe of nature, &c.* Wherefore watch what goes out; remember, the Lord thy God hath ſet a double pale to rule that little member.

Again, as he tempts *Parliament* and *Army*, ſo he tempts *Magiſtrates* and *Miniſtry*; high and low, rich and poor, old and young; he hath his temptations ſuitable to all conditions: He will tempt you when you are

praying, hearing, reading, meditating, eating, drinking, waking and sleeping; he improves all opportunities, he takes all advantages, for he *lies in wait to deceive*, and winnow you, as Christ told *Peter*: He is a great traveller, he roves up and down the earth, as he told the Lord in the book of *Job*; He is a great Philosopher, he is acquainted with all natures; he hath his Logick and his Rhetorick as perfect as the Heathen Philosophers, or the National Ministers, nay he outstrips them, for he often deceives them: You know he was too subtle for the first *Adam*, he engaged him and overcame him, and gave *Adam* and all us in him the fall: Again, he imployes all his policie, improves all his subtilty, to foile the second *Adam* as he did the first, *Mat.* 3. 4, 5, 6, 7, &c.

Note these two things:

1. The Devil suits his temptation to our Lord Christs present condition: Christ had been fasting forty dayes, why, saith the Devil, *Command that these stones be made bread.* The Lord answers him from Scripture, and tells him, *Deut.* 8. 3. it is written, *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.* The Devil seeing there is no dealing with Christ, unless

he could bring Scripture, he haſtens and prepares his next temptation, as you may ſee *Mat.*4.5,6. he intreats Chriſt to caſt himſelf down from the pinacle of the Temple, and endeavours to ground his temptation upon Scripture, and cites *Pſal.*91.11. *For he ſhall give his Angels charge over thee, to keep thee in all thy ways.* The Devil cites this Pſalm and this verſe to Chriſt: but mark his policie, he leaves out ſomewhat moſt conſiderable in that 11.verſe, and addes ſomewhat that was not in that verſe, as you may ſee, if you compare *Mat.* 4. 6. with *Pſal.*91.11. Again, this ſubtile Serpent will bring pride into our hearts under the name of decencie and neatneſſe, and covetouſneſſe under the name of good husbandry; nay he wil clothe drunkenneſſe with the garment of good-fellowſhip, and gluttony with the robe of hoſpitality, nay he will hide frowardneſſe under the name of zeale; he will promiſe you peace, and bring you into trouble; he will promiſe you honour, and bring you into diſhonour both with God and man; he will promiſe us liberty, and bring us into bondage; In a word, (to adde no more) he will promiſe us life, as he did our firſt parents, and bring us to death, *The wages of ſinne is death.*

2. O Chriſtians, conſider, that we have a deceitful heart within us, a map of miſery, which is more deſtructive to us then all the wiles of Sathan; it is *deſperately wicked*, ſaith *Jeremy* in his 17. *chap.v.9. The heart is deceitfull above all things, and deſperately wicked, who can know it?* There is a magazine of filthineſſe within us, in thine and mine heart; we have ſeen much of it, and there is a thouſand times more then we have ſeen, *Who can know it?* There is nothing called ſin in the Word of God, but thou and I may find it more or leſſe, taking up its lodging in our hearts; it doth miſchief us more then Satan, for he can but tempt, but our deceitful hearts do yield; it will make us believe that it is plodding for our good, when it is contriving our ruine; it will cheat us in our obediences to God, it will tell us we have done well when we have done ill; in a word, the Heart is the ſole troubler of the times, ſee *Eccleſ.9.3. The hearts of the ſonnes of men are full of madneſſe, for evil and madneſſe are in their hearts.* Now there are three things by which a mad man may be known.

1. Miſchievouſneſſe to himſelfe and others.

2. Unſenſibleneſſe, they feele not the ſmart.

3. Wilful-

3. Wilfulneſſe; there is no perſwading of them.

Firſt now, O Chriſtian, deal impartially; doſt not thou find that thou haſt miſchiefed thy ſelf and others many a time? and yet thou wouldſt be ready to ſpet in the face of him that ſhould ſay thou art mad.

Again in the next place, haſt not thou been inſenſible at the preſent what miſery thou haſt brought upon thy ſelf? And then

Thirdly, for wilfulneſſe: There are characters of wilfulneſs to be ſeen in thoſe that do look on themſelves as the chiefeſt Saints, and yet they would take it as a raſh expreſſion, if one tell them that there is madneſſe in their hearts.

3. Conſider, O Chriſtians, there is not only a Devil without thee, and a deceitful heart within thee, but alſo there be all thy carnal Acquaintance before thee, which do claim an intereſt in thee, wherefore they will not forſake thee, but lie perſwading of thee to *run with them to the ſame exceſs of riot*; and if thou begin to refuſe to comply with them, they will ſay, You begin too ſoon to be preciſe: What, a young Saint! loſe the beſt of your time, the flower of your age! what, wither your body with griefe for a few petty ſins! what, ſpoil your ſelfe with

ſtudying and poring upon books! what, run into corners to weep and pray, when thou mighteſt be ſinging and dancing, eating & drinking with the reſt of thy friends! what, muſt you be ſo preciſe? ſhall no body be ſaved but you, and a few ſuch as you be? what is become of our forefathers, think you, which made no ſuch ado? I hope you will not ſay but they be ſaved, &c.

Wilt thou ſee now, O man, what is the cauſe that the ſonnes and daughters of men are *multiplying their iniquities, committing ſinne with greedineſſe*: why, herein lies the cauſe; there is a devil without thee, and a deceitful heart within thee, and there be all thy carnal acquaintance before thee, all pretending love unto thee, and they all bending together and improving all opportunities to cheat, delude, and deceive thee. Hence it commeth to paſſe that *the whole world lieth in wickedneſſe*: hence it is, that when thou comeſt into the City, thou ſhalt ſee it ſwim with pride before thee, and abound with covetouſneſſe behind thee: on thy right hand, as thou goeſt along the ſtreets, thou ſhalt hear them ſwearing, and on thy left hand in their ſhops lying; goe out of the ſtreets into any by-place, thou ſhalt heare ſome curſing, and others backbiting, and all

almoſt

almoſt (unleſſe here and there one) in the City, bend their forces together againſt the Lord Chriſts Kingly power.

Me thinks I ſee now and then a ſincere-hearted Country-Chriſtian come walking along the ſtreets of the City; and when he ſees theſe abominations before him, behind him, on his right hand, and on his left, he begins to ſay, Lord, what is the cauſe of this great wickedneſſe in the City? And if he receive no anſwer from the Lord, he enquires for the Lords people, and through Gods goodneſſe he finds here and there a Chriſtian following of Chriſt, and a pretty conſiderable party enquiring after Chriſt; well, he comes to one and asketh him, why doth ſin ſo abound in this City? it is true, ſin reigns much in the Country, but it exceeds in the City. Why (ſaith the Citizen to him) we have more Temptations living in the City, then you in the Country. Well but the Country-man is not fully ſatisfied, he goes to another, and demands a reaſon, Why doth ſin reign in this City? have you not godly Magiſtrates, and godly Miniſters, and other godly Officers in your City? Me thinks I hear the Citizen anſwering him and ſaying, Why through the Lords goodneſſe it is much better with us in that reſpect then it hath been heretofore. Qu.

Q. What then is the cauſe of the abounding of ſin?

A. Sir, I think one or both of theſe following reaſons may be given for it; either firſt we have ſleighted the means of grace more then others, or elſe (as I have ſaid before) we are under greater temptations in the City, then you in the Country.

But ſhall we ſee a little farther, and enquire into the cauſe why both City and Country, not only in this Nation, but all the World over is ſo overſpread with all maner of abominations both in Principles and Practice; which is the reaſon ſo many thouſands that would be looked upon as Saints and ſervants of Chriſt, are fallen off, one to this error, and another to that faction. Some deny Ordinances, others deny the Scriptures, and ſome deny both: Some will acknowledge God, but deny the Son; others acknowledge both the Father and the Son, but deſpiſe the Spirit; others will acknowledge Father, Son and Spirit, in word and in tongue, but deny all in their practice; And here I am ſure is the ſtate of the greateſt part of the Engliſh Nation, but the Lord (bleſſed be his name) is beginning to deſtroy this darkneſſe by his own light. But is not this the cauſe why the whole world lieth in

tempting,

wickedneſſe, as *John* ſaith? There is a Devil tempting, and a deceitful heart yielding, and carnal friends perſwading; the one comes and takes thee by one arm, the other by the other arm, the third ties as it were a ſtring about thy middle, and all three ſaying, Come along with us.

Thus much of the cauſe of our diviſions, backſlidings, deadneſſe, dulneſſe, formality and infidelity. Now I ſhall in the next place lay before you the Cure, and therein ſpeak of two things.

The firſt is concerning the being,

The ſecond is concerning the well-being of a Chriſtian.

Firſt then, if thou wouldeſt be preſerved in theſe perilous times, *Put on the armour of Chriſt, and abide in the doctrine of Chriſt.*

Secondly, for thy well-being; learn this leſſon, *There is no power but of God*, who will turn all theſe things to his glory and thy good: Or, *Abide in the will of God.*

Firſt of the firſt, *Put on the whole armour of Chriſt*, and *abide in the doctrine of Chriſt.* The one is laid down by way of command in *Epheſ.* 6. 11. the other by way of trial and prevention, in the 2. Epiſt. of *John*, v. 9. To each of theſe Scriptures, as far as I have light witneſſed with experience, I ſhall hold forth briefly and plainly. *Epheſ.* 6.

*Epheſ.*6.11. *Put on the whole armour of God, that you may be able to ſtand againſt the wiles of the Devil.* The armour here ſpoken unto is not a temporal, but a ſpiritual armour; and what this ſpiritual armour is, you have it laid down diſtinctly in this Epiſtle of *Paul* to the *Epheſians*, viz.

1. *To gird them with the girdle of truth*, Eph.6.14.

2. *To put on the breaſt-plate of righteouſneſſe*, ver.14.

3. *To be ſhod with the ſhooes of the Goſpel of peace*, v.15.

4. *To take the ſhield of faith, which is a moſt victorious weapon*, v.16.

5. *To put on the helmet of ſalvation*, v.17.

6. *To take into thy hand of faith the ſword of the Spirit*, v.17.

Beloved, I dare boldly ſay, that man or woman that puts on this armour, may march forth into the field, and challenge all the Devils in hell, and all the wicked men in the world, and rout them all. What made *David* go out againſt *Goliah?* Why, he ſaw himſelf armed, not with *Sauls* armour, but with this Spiritual armour. What was that that made him ſo confident, *Pſ.*27.3. *Though an hoſt ſhould encamp againſt me, my heart ſhall not feare, though warre ſhould riſe againſt me,*

in

in this will I be confident. What made him break forth in ſuch words, *Pſal.*3.6. *I will not* (ſaid he) *be afraid of ten thouſand of people that have ſet themſelves againſt me round about. Prov.*28.1. *The wicked flees when no man purſueth, but the righteous is as bold as a lyon.*

Q. Why be the righteous ſo bold as a Lion?

A. They be armed with the armour of God.

Q. What is meant or underſtood by the *girdle of truth?*

A. To be rightly principled,& throughly doctrinated in the doctrine of Chriſt. Again,

Q. What is meant by the *breaſt-plate of righteouſneſſe?*

A. A good conſcience, or innocencie of life &c. and ſo for the *ſhield of faith,* what is it but the righteouſneſſe of Chriſt, able like a brazen ſhield to protect and cover us from the darts of the world, the fleſh and the devil? Nay I ſuppoſe it to be not only a defenſive, but an offenſive weapon, 1 *Joh.*5.4. *This is the victory that overcommeth the world, even our faith.* Heb. 11. 33, 34. *Who through faith ſubdued Kingdoms, wrought righteouſneſſe, obtained promiſes, ſtopped the mouths of Lions, waxed valiant in fight, turned to flight the armies*

of

of the Aliens, &c. If we ſhould ſee an Army of men marching into the field, where their Enemies had placed themſelves in Battalia: I ſay, if we ſhould ſee them march towards their enemy unarmed, why, we would preſently conclude that theſe men will be put to the worſt, they will receive the rout, they will be either taken, or elſe return hacked and hewed and terribly wounded.

What is the cauſe that we be ſo eaſily and ſo often routed by Sathan? why, he comes and finds us unarmed; hence it is that we have ſo many cuts and ſores in our inward man, we do not conſider the ſtrength and ſubtilty of our enemies; and hence it is that we do not put on the *whole armour of God.* Nay, how many thouſands of men and women be there, nay of thoſe that would be accounted pious Chriſtians, that are ſo far from puting on the whole armour of God, that they ne're put on a peece of it; Nay, it is a rare thing to find a Profeſſor that can tell one what this armour is, and the right place of every peece: hence it is that ſome do put the peece behind, that ſhould be before, and that upon the foot which ſhould be on the head; and ſo though it be the armour of Chriſt, you cannot fight in it, it will be to thee as *Sauls* armour was to

David

David, unfit for ſervice. Surely Chriſtians, if I ſee any thing of God, this (I do know) is one of the greateſt evils that now reigns amongſt Profeſſors, their diſordering what God hath ordered. Take a thing that is good, it is good but in its place; put it a little above, or ſomething beneath its place, the thing that is good in it ſelf becomes evil to you, &c.

Again, let us examine what neceſſity there is for the ſonnes of Sion thus to arm themſelves. Oh conſider, conſider theſe enſuing Scriptures. *Eph.* 6. 11, 12. *Put on the whole armour of God*, (there is the precept:) *For we wreſtle not againſt fleſh and blood, but againſt principalities and powers, againſt the rulers of darkneſſe, againſt ſpiritual wickedneſſe in high places*, (there is the reaſon.) *Take heed that no man deceive you*, ſaith our Lord Chriſt, *Mat.* 24. 4. For we be living in thoſe dayes ſpoken to, *v.* 24. *There ſhall ariſe falſe Chriſts and falſe Prophets, ſhewing great ſignes and wonders.* Theſe are the dayes ſpoken to, 1 *Tim.* 4. 1. *Now the Spirit ſpeaketh expreſſely, that in the later dayes ſome ſhall depart from the faith, giving heed to ſeducing ſpirits and doctrines of devils*, &c.

Oh what troops of men and women is Sathan driving before him! Look up a little,

little, intreat the Lord to take the vail off thy ſpiritual eyes, and thou ſhalt ſee a great rode-way exceeding broad, and very populous, and drove after drove paſſing on, not ſofely, but ſwiftly, they all ride poſt. Mark diligently, and thou ſhalt ſee Sathan that great *Prince of the aire*, bravely mounted, and richly clothed, as their Generall marching before them, and his Angels bringing up the rear: Take a view of the Droves as they paſſe by thee, and thou ſhalt ſee ſome of all ranks of men amongſt them. Me thinks I hear thee ſaying, look, look, me thinks I ſee a *Parliament-man* there, me thinks I ſee here and there one of the *Army*, and abundance of the *Clergie* there; but they march more honourably then the reſt, for Satan their Prince hath made them File-leaders. Look, look, what an innumerable company of men and women, old and young, high and low, rich and poor, are poſting away to hel. Now I ſee the words of Chriſt be true, *Mat.* 7.13. *For wide is the gate, and broad is the way that leadeth to deſtruction, and many there be which go in thereat.* Now I ſee what is the meaning of that text, *Mat.* 7.22. *Lord, Lord, have we not propheſied in thy name, and in thy name have caſt out devils, and in thy name have done many wonderfull works! Depart from me,*

faith

ſaith Chriſt, *I never knew you.* How! not know us, and *we have taught in thy ſtreets, and eat and drank in thy preſence! Depart*, ſaith Chriſt to them. How! depart! Doſt thou ſpeak to us that have done ſo many wonderful things in thy name? Lord, let the word *depart* be given to the Ignorant, and not to us that are Scholars! Why, ſaith Chriſt, many of thoſe whom you call Ignorant, are the greateſt Scholars in my ſchool, 1 *Cor.* 1. 26, 27, 28. *Not many wiſe men after the fleſh, not many mighty, not many noble are called; but God hath choſen the fooliſh things of the world to confound the wiſe, and God hath choſen the weak things of the world to confound the mighty, and baſe things of the world and things which are deſpiſed hath God choſen, yea and things which are not, to bring to nought things that are, that no fleſh ſhould glory in his preſence.* Oh how doth fleſh glory in his preſence! If a man can ſpeak ſcholaſtically, though he be not authentique,, how is he admired of men! if he can ſpeak eloquently, and lay down things methodically, (which be but the gifts of nature) how doth this fleſh glory in his preſence! Methinks I hear a voice from heaven ſaying, *Come down thou proud ſelf-ſeeking Fleſh! Thou haſt ſet thy ſelf in my Spirits place, and haſt cauſed the people to admire*

thee, saying of thee as once it was said of Herod, *It is the voice of God, and not of man. I will smite thee, and the worms shall destroy thee, saith the Lord.* In a word, we may clearly see that Sathan hath his pits, gins and snares for all degrees and ranks of men, under all administrations, form or forms: He endeavours to cheat us in all things, at all times, and in all places. But methinks I see him lay the closest siege, and raise the strongest batteries, and plant his greatest peeces against these two things:

First, against the *Doctrine of Christ.*

Secondly, against the *Discipline of Christ.*

1. Against the Doctrine of Christ, which tells thou art *freely justified by grace,* Rom. 3. 24. in comes Antichrist, and tels thee it is partly by grace, and partly by works: And so though thou dost not seek to be justified by the Law, yet it is *as it were by the works of the Law,* Rom. 9. 32. *Wherefore? because they sought it not by faith, but as it were by the works of the law, for they stumbled at that stumbling stone.* Consider these ensuing Scriptures, which speak of justification by grace; and if this point were well understood, men would not so easily be *led away with the error of the wicked.* Ephes. 2. 5. *By grace are you saved, and freely quickned when you were dead in your sinnes.*

and

and v.8. *For by grace are you ſaved through faith, and that not of your ſelves, it is the gift of God.* Rom. 11.6. *And if it be by grace, then it is no more of works, &c.* And in Rom. 3.24. *Being juſtified freely by his grace, through the redemption that is in Chriſt.* In a word: Creation, Election, Redemption, Juſtification, and Sanctification are all of Free-grace, to which both Old and New Teſtament ſpeaks abundantly: And for want of underſtanding this point, the Papiſts erre in ſeeking ſalvation by works; For want of underſtanding this point, the *Arminians* erre, ſaying, Election and Salvation in effect depend upon Qualification; yea, for want of the true knowledge of this point, doth that error of *Free-will* and *Generall Redemption* ſo abound at this day: In a word, for want of the knowledge of this point, do ſo many at this time in this Common-wealth make a hotch-potch in mingling and interweaving Law and Goſpel, in joyning their obedience with the obedience of Chriſt, to patch up a ſalvation. 2. Here is another cheat of Satan, wherein he endeavours to cheat thee and me in the Doctrine of Chriſt. The doctrine of Chriſt tels thee, that Chriſt came to reconcile thee to God, 2 *Cor.* 5.23. When this point is held forth a little, in creeps

Antichriſt, and declares that Chriſt came alſo to reconcile God to thee; and ſo endeavours to make the immutable God mutable, or the unchangeable God changeable. You might trace him in every branch of the *Doctrine of Chriſt*, and find him either endeavouring to make thee to deny it, or if he cannot prevail in that, then he endeavours to make thee adde ſomething to it, or take ſomething from it. Wherefore *put on the whole armour of God*, ſtand upon thy guard and watch: *Believe not every ſpirit, but try the ſpirits whether they be of God.*

2. Again, as firſt he endeavours to cheat us in the doctrine of Chriſt, ſo ſecondly he endeavours to cheat us in the diſcipline of Chriſt. Now Diſcipline, though it be not of abſolute neceſſity as to the being of a Church of Chriſt, yet it is abſolutely neceſſary to the well-being of a Church: for as a City without walls, a Sea without banks, a Vineyard without hedges, ſo is a Church without diſcipline: For a Church without government is as a ſhip without a Pilot, or a Commonwealth without a Magiſtrate, or a World without a Sun. Hence it is that you ſhall find the Apoſtles ſo frequently exhorting, perſwading, and intreating the Church of Jeſus Chriſt to walk by

rule,

rule, to obſerve order: The Paſtor is commanded to walk as a Paſtor and Teacher, that both by his doctrine and converſation he might win others to Chriſt: the Teachers, Elders, Deacons have all their rules laid before them, how they ought *to build up one another in their moſt holy faith*, and to *watch over the flock*, *&c.* And ſo every member in the Church in his place is to obſerve order, in endeavouring to be uſefull to the whole body. Nay hence it is, that one quarter part of the New Teſtament is ſpent about treating of the ſeveral *gifts of the Spirit* to ſeveral men, to ſeveral ends, *viz. He gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, ſome Paſtors, and ſome Teachers, for the perfecting of the Saints, for the work of the miniſtry, &c.*

Now that Ordinances were the appointments of Chriſt, I ſuppoſe that all rational men will eaſily grant; And that they be now in being, and ought to be in uſe, will be eaſily proved.

The firſt is granted by all hands, *viz.* That there were Ordinances, appointments and inſtitutions given forth by Chriſt unto the Churches in the Apoſtles dayes, accompanied with Gods preſence, and confirmed by miracles, and extraordinary gifts of the

Spirit. But the queſtion is, whether theſe are ſtill to continue? are they now in being as to us? Prove that. For anſwer hereunto conſider theſe things.

1. ORdinances are not of humane, but of divine inſtitution, 1 *Cor.* 12.28.

2. Conſider, the Saints both in Old and New Teſtament, under the greateſt diſcoveries, living in the greateſt enjoyments, even theſe waited upon God in the uſe of Ordinances; and *Paul* ſaith, *Phil.*3.17. *Ye ought to walk ſo as you have us for an example:* and in another place he ſaith, *Be ye followers of me as I am of Chriſt, &c.*

3. We have not only commands of God and the examples of the Apoſtles, but we have experience that God hath done us good by them: it is our Fathers walks, in which our ſoules do often meet with our Beloved.

4. Conſider, the Lord of glory doth blame thoſe that neglect making uſe of Ordinances. *Mal.* 3.7. *Ye have gone away from mine ordinances, and have not kept them.* Is not this the ſtate of this Nation? *Luk.*19.27. *Thoſe mine enemies that would not that I ſhould reign over them, bring them before me.* Compare this 27 verſe with the 13. and 14. and you ſhal ſee that there were a people whom

Chriſt

Chriſt threatned to puniſh for not ſubmitting to his appointments, nor improving their talents. Not to wait upon God in the uſe of Ordinances, is to be careleſſe to hearken to his voice; and ſo the Lord may juſtly complain of thee and me, as once he did, *Pſal.*81.11. *But my people would not hearken to my voice, &c.*

5. Conſider, while we are in a body we be in a form, and therefore cannot altogether live without forms, unleſſe we will be monſters, and neglect our own mercies. God hath given us an external body, as well as an internal ſoul, and will be waited upon, worſhipped and glorified by both, 1*Cor.* 6.20. *Glorifie God in your bodies and in your ſouls, which are the Lords.*

6. Conſider, that theſe appointments, inſtitutions and ordinances, when they were appointed and inſtituted, were to continue in the Church till the Saints were perfected. *Epheſ.*4. 11, 12, 13. *And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers, for the perfecting of the Saints, for the work of the miniſtery, for the edifying of the body of Chriſt, till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man unto the meaſure of the ſtature of the fulneſſe of*

Christ. In which there be four things considerable: I will but name them.

1. Here is the giver, and that is the Lord Christ, the *Fountain in whom all the fulnesse of the Godhead dwels bodily, from whom we receive grace for grace.*

2. Here is the gift, and that is his Spirit in its measures, *according to the measure of the gift of Christ.*

3. Here is the end why God gave such gifts, v. 12. *For the perfecting of the Saints, for the work of the ministery, &c.*

4. Here is the time, how long these institutions, offices and ordinances are to continue, and that is in *v.* 13. *Till we all come in the unity of the faith into the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulnesse of Christ.*

Now if there be any Church of Christ or Congregation of Saints that be compleatly come up to this state spoken unto in that verse, why then all that I would say to them is, *Cast not a stumbling block in thy brothers way, speak not so disdainfully of those paths which thou thy self hast gone through; must not thy brother that is weak eat milk, because thou dost eat strong meat? must not he speak as a child, because thou dost speak as a man? must he see by thy eyes, or else wilt thou say he doth not see at all? Thou*

that

that doſt think thou ſtandeſt, take heed leſt thou doſt fall. Think not of thy ſelf above what thou art, Ro.12.3. Remember thy ſiſter-Church, Rev.3.17. *Becauſe thou ſayeſt, I am rich and increaſed* with heavenly enjoyments, gracious diſcoveries, and unſpeakable manifeſtations, and art perfect and compleat, and come to the fulneſſe of Chriſt, and *haſt need of nothing*, neither Ordinance or Adminiſtration, helps nor governments. Doſt thou think thus of thy ſelfe? why, ſo did that Church of *Laodiceans*, Rev.3.17. which was the moſt barren and unfruitful of all the ſeven Churches of *Aſia*. Reaſon thus with thy ſelf: Was that Church ſo exceedingly deceived? then why not I?

7. Conſider, that in the laſt age of the Church, and in the moſt glorious times of that age, when both Jewes and Gentiles ſhall have *one Shepheard, and one ſheepfold*, when *knowledge ſhall cover the earth as the waters the ſea*, when the *Law ſhall be written in our hearts*, and *Babylon fallen, and the mountain of the Lords houſe eſtabliſhed upon the top of the mountaines*; Even in theſe moſt glorious dayes of light and knowledge, freedome and liberty, ſhall the Saints wait upon God in the uſe of Ordinances, and call one upon another ſo to do, *Iſa.*2.2.3. *Mic.*4.1,2.

Again,

Again, if there ſhall be Ordinances in the moſt glorious times that are to come, when there ſhall be a full pouring out of the Spirit of God upon the children of men; then certainly they are to remain now: And if you look upon the laſt of *Iſa. Jer.* 3. *Zac.* 14. or upon other Scriptures where mention is made of the moſt glorious times that are yet to come, ye ſhall find that there is mention alſo made of Ordinances in thoſe times. Let us look into *Rev.* 11. 15. *The ſeventh Angel ſounded, and there were great voices in Heaven ſaying, The kingdomes of this world are become the kingdomes of our Lord and of his Chriſts, and he ſhall reign for ever and ever.* Here are plainly the glorious times ſpoken of that are yet to come. Well, ſhall there be any Ordinances then? Yes: for, *v.* 19. *And the temple of the Lord was opened in heaven, and there was ſeen in his temple the Ark of his Teſtament.* What is this but Ordinances? The Ark, the viſible ſigne of the preſence of God in way of Ordinances, and the Temple opened, though it was ſhut before.

8. Conſider, if the miniſtration of the Goſpel be ſtill to continue, then ſurely the Ordinances of Chriſt are ſtill to abide. 2 *Cor.* 3. 11. *For if that which is done away was glorious, much more that which remains is glorious.*

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The Apoſtle here makes this difference between the miniſtration of the Goſpel, and that of the Law; that the one is to be done away, and the other to remain. Now if the Ordinances were not to continue, what difference would there be as concerning this matter, between the miniſtration of *Moſes*, and the miniſtration of the Goſpel? But the Apoſtle here plainly ſpeaks that this is the difference; The miniſtration of the one is to be done away, the miniſtration of the other doth ſtill continue. Therefore the Ordinances of the Goſpel doe ſtill remaine.

9. Conſider, if that the word of the new Teſtament, as commanding to believe, and promiſing to give the Spirit; I ſay, if this Word do continue, then the Ordinances of Chriſt are ſtill to continue; if the Ordinances of Chriſt be not ſtill to continue, then the Word of the New Teſtament, as the commandment of believing, and the promiſe of giving the Spirit, doe not continue: There is the ſame reaſon for the one as for the other. You ſay you are bound to believe: (How prove you that?) Why, Chriſt hath commanded me, ſay you. But I anſwer you with your own anſwer, You are to wait upon God in the uſe of Ordi-

nances.

nances. (How prove you that?) I answer, Christ hath commanded you. If Sathan can get us to lay down but one Ordinance of the Gospel, he will never leave tugging and pulling till he hath brought us out of love with all Ordinances; and then he will teach us to deny the Scriptures, and then to deny God, and last of all we shall be denied of God, and so fitted for destruction.

The Commonwealth of *England* doth abound of two sorts of men and women, and both in extremes:

The first will have no Ordinances at all.

The second doe rest upon Ordinances, or idolize them.

The first will have no Ordinances at all, call the Ordinances of Christ dead forms, beggerly —— and those that wait upon God in them, Legalists, Heaven-drivers, Formalists, and Duty-mongers: And for themselves, they are *taught of God, we have no need of the teachings of men, we be rich and full and want nothing*; not knowing they be *poor, blind, miserable and naked.*

Secondly, there be another party that do rest upon Ordinances, and they be not a few: you shall know them by their fruits: Do not you hear them crying and pleading in City and Country, *Give us Ordinances, or else*

we

we die! And this they plead for unto and amongst a Congregation of people, which be not capable of it, but for one Ordinance, and that is *to stand under the droppings of the Gospel, and the powerful preachings thereof*, the meanes appointed by Christ to work faith in their soules, *Rom.*10.17. For untill this Word doth come to them in power, they be not fitted for Fellowships and Communions: they must see their union with God, before they can have true communion with his people. The Ordinances, or at least many of them be Childrens bread, and must not be given to Swine. Those Ordinances that be ordained for Conversion and Regeneration are to be held forth to all, to the end *as many as be ordained to eternal life may believe*. All other Ordinances belong to Children, and they have right to them as visible members of that body whereof Christ is the head. He who was the Son of God, became the Son of man, that we who be the sons of men, might become the sons of God. If these things were well considered, methinks it should abate the practice both of Minister and People in City and Country, who (for many of them) yet being in the old man, and having spent their dayes in the service of Sathan, yet forsooth they would

be

known by the name of Chriſtians, or at leaſt Apoſtle-imitators; though they cannot bu know they want the *power*, yet they will cry up the *form of godlineſſe*. Now when the Miniſters of our times, or at leaſt ſome of them, have gathered a parcel of this Rabble-rout together, (I do not ſtile them ſo becauſe they be the pooreſt; no, no, for they be ſuch a people as *David* ſpeaks of, *they flouriſh as the green bay-tree, their eyes ſtart out with fatneſſe, they go cloathed in the choiceſt array*, and be the moſt honorable men in the Pariſh: and they want but two things, which are, *the knowledge of God*, and *obedience to his will*:) When the Miniſter hath gathered a parcel of theſe together into fellowſhip, up he ſprings into the Pulpit to feed his Flock: and truly ſo he doth; for he gives them ſuch food as is both pleaſant to the palate, and eaſie for digeſtion, for he knows well the ſtate of their bodies: And if he chance to ſee any poore Dove come in amongſt theſe fat Turkies, he will never leave throwing of ſtones till he hath gallied her forth. (Had I not ſeen this with my eyes, I had not written it with my pen.) And when this poor Dove is frighted forth, ſhe flies up and down from one Congregation to another, and it may be finds no reſt for

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the ſole of her foot: then ſhe retires into ſome private Aſſemb y, and there refreſheth her ſelf. Well, the publique Teachers heare of a company of Doves gathered together in ſuch a place, and their carriage to be ſuch that it is like to draw away ſome of their Congregations; they lift up their voices, and tell their hearers, that theſe be not Doves, but Wolves, Sabbath-breakers, Blaſphemers, factious Sectaries, *creeping into corners, and leading ſilly women captive*: Often ſaying of them as once the enemies of Chriſt did, *Have any of the Rulers believed on him?* No, none but this *ignorant people that know not the Law.*

Are there *Private Meetings*, and doth that offend you? Let me ask you, Are not you the cauſe of their meeting in private? Have not you deprived them of their expectations in publique? They came to be inſtructed in the Goſpel, and you preach the Law: They came to be refreſhed, and you ſent them away ſorrowfull: They came to heare of *Chriſt*, and you told them of *Moſes*: They came to know their *freedome*, & you brought them into *bondage*: They came to be inſtructed in their *Union* with their Father, and you told them of *Communion*: They came to be inſtructed in the Doctrinal part

of

of Divinity, and you told them of the Practical part of Divinity: they came to heare of Grace, and you told them of Gifts: in a word, we and you have looked more upon Gifts then upon Grace, upon *Law* then upon Gospel, upon the form more then the power of godlineſſe. Alas, what is the ſhadow without the ſubſtance? what is the Letter without the Spirit? what is an Ordinance without the preſence of God in it? Oh then make uſe of all Ordinances, but reſt upon none: Look upon them as the path to walk in, but not the pillar to reſt upon; look upon them as the way, but not the cauſe of your acceptation with God; account not thy ſelf the better when thou haſt made uſe of them, unleſſe thou haſt met God in them. Labour to be well informed in theſe four things, and then thou wilt eſtabliſh Ordinances in their right place, *viz.*

1. Conſider what is the ground of all theſe Ordinances.

2. Conſider what is the end of all Goſpel Ordinances.

3. Conſider the time of them, how long they be to continue. *Eph.*4.13.

4. Conſider the proper uſe of them, that ſo thou and I may not abuſe them in the uſe of them.

So

So much concerning idolizing or resting upon Ordinances.

Now then the way to defend and preserve our selves from these or other like extremes, is, to abide in the doctrine of Christ: and without this, let no man boast of his interest in the Father, or of his relation to the Sonne, or of his evidence by the Spirit. Let us then a little consider the mind of God in that Scripture written for our learning, 2. Epist. of *John*, latter part of vers. 9. *Whosoever abideth in the doctrine of Christ, hath both the Father and the Son.* The whole verse runs thus: *Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God; but whosoever abideth in the doctrine of Christ, hath both the Father and the Sonne.* From the latter part of this verse, let us consider of and enquire into these two things.

1. *WHat this Doctrine of Christ here meant, is.*
2. *What it is to abide in this Doctrine.*

First, what this Doctrine of Christ here meant, is. Surely if ever it were needful for Christians to enquire into this, now much more: For in these latter dayes there be many Doctrines that are presented before you, and all in the name of the Doctrine of

Christ, saying, *Lo here is Christ! lo here is Christ!* And if we look upon their habit, they be cloathed in sheeps-cloathing; cast your eyes upon their heads, and they have horns like a Lamb, onely they speak as a Dragon: as in *Rev.* 13. 11. *And I beheld another beast comming up out of the earth, he had two horns like a Lamb, and he speaks as a Dragon.* Surely these Lambs horns, and Dragons tongues are not alwayes in *Monarchy*, but sometimes in *Ministry*. Let us then enquire what this Doctrine of Christ is: for there be many Doctrines with which people be taken, that have no relation to Christ.

1. We read of a Doctrine of vanity, *Jer.* 10. 8. *Their stock is a doctrine of vanity.* There be many taken with this doctrine in these days, but this is not the doctrine of Christ.

2. There is the Doctrine of the Scribes and Pharisees, *Mat.* 15. 9. *But in vain do they worship me, teaching for doctrine the commandments of men.* *Mat.* 16. 12. Christ bid them *beware of the doctrine of the Pharisees.*

3. We read in Scripture of another doctrine, called the doctrine of Balaam. *Rev.* 2. 14. *Who taught Balack to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication.*

4. We read in Scripture of another doctrine,

thine, called the doctrine of the *Nicolaitans*, *Rev.* 2. 15. *So hast thou them that hold the doctrine of the Nicolaitans, which thing I hate.* And their doctrine was this, To uphold the common use of women, that is, that women might be common; much like to those new upstart wantons of our times.

5. There is another Doctrine, which includes all the former, spoken of 1 *Tim.* 4. 1. *Now the Spirit speaketh expressely, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of Devils.* But none of these is the Doctrine of Christ here spoken to.

6. Lastly, we find another Doctrine frequently mentioned in Scripture, which if we abide not in, sad is our case, miserable is our condition, 2 *Ep. John* 9. *He that transgresseth and abideth not in the doctrine of Christ,* (mark that man, mark that woman) *they have not God.* Let them talk of God, and make their boast of God, as it may be they do, they be *without God in the world.*

These things being well considered, we cannot but see the necessity we have to be well acquainted with the *Doctrine of Christ.* Which leads us to the first thing here to be enquired into, *What this Doctrine of Christ here spoken unto is.*

It is a doctrine of Grace, and a doctrine of Free-grace. I know what be the judgments of many knowing men concerning this thing; if you ask them what the doctrine of Christ is, they will tell you it is a doctrine of Faith and Obedience: but this is the effects of the doctrine, rather then the doctrine it self: For the doctrine of Free-grace being preached to a soule, and having gotten entrance to lodg in the inward man, then it works faith and obedience as the effects or fruits of that Spirit of grace. Hence it is that when Christ sent forth his Disciples to preach this doctrine of Grace, he commands them saying, *Into whatsoever house you enter, say, Peace unto this house.* Lo, peace is the first word, which word is full of grace: Christ doth not bid them fire the people out of their nests by preaching the Law, and then heal them with the balm of the Gospel; no, they must first preach peace, for God is in the *still voice*, that so the love of Christ held forth in the doctrine of Free-grace, *Tit.* 2. 11, 12. might *teach them to deny ungodlinesse and worldly lusts*, and constrain them out of a principle of love *to live godly and soberly in this present world.* Now that the doctrine of Christ is a doctrine of grace, it will appear by these and the like Scriptures

which I shall but name. *Act.* 13. v. 39 & 43. compared together. *Act.* 20. 24. *Rom.* 3. 24. *Rom.* 11. 6. *Ephes.* 2. 5. & 8. compar'd together. In a word, (as was said before) Creation, Election, Redemption, and Sanctification, it is all of Free-grace.

Now methinks I see most men in a sense give their assent and consent to the truth of this, that the doctrine of Christ is a doctrine of grace; and they will tell you further, that they do abide in this doctrine. Now then let us examine our selves a little by the effects of this doctrine: for as a tree is known by his fruit, so is this doctrine by its effects.

First then, it is a doctrine of grace enlightening the soul.

Secondly, it is a doctrine of grace working faith in the soul.

Thirdly, it is a doctrine of grace working love in the soul.

Fourthly, it is a doctrine of grace working upon the will and affections to will and affect the things of God.

1. The doctrine of Christ is a doctrine of grace enlightening the soul. *Luk.* 2. 32. *A light to lighten the Gentiles.* This is spoken of Christ and his doctrine. *Luk.* 1. 79. *To give light to them that sit in darkneſſe and in the sha-*

dow of death; to guide our feet into the way of peace. *Joh.* 1.9. *That was the true light that lighteneth every man, &c.* Now if thou doſt abide in the doctrine of Chriſt, thy ſoul is enlightened by Chriſt: hence it is that the children of God are called the *children of light*, Eph. 5.8 & hence it is that they be exhorted to walk as *children of the day.* Are you enlightened? You will ſay, I am. What mean theſe words *of darkneſſe* then?

2. The doctrine of Chriſt is a doctrine of grace working faith in the ſoul. Joh. 14.1. *Ye believe in God, believe alſo in me.* Joh. 6.29. *This is the work of God, that you believe.* Joh. 14. 11. *If you will not believe me for my words, yet believe in me for the very works ſake that you have ſeen me do.* 1 Joh. 3.23. *And this is his commandment, that we believe on the name of his Sonne Jeſus Chriſt.* No obedience like unto the obedience of faith; no diſobedience like unto that of unbelief, for it makes the God of truth a liar. 1 Joh. 5.10. *He that believeth on the Sonne of God hath the witneſſe in himſelf; He that believeth not God hath made him a liar, becauſe he believed not the record that God gave of his Son.* But moſt men and women will ſay they do believe: but there be but few that can *ſhew their faith by their works*; for *faith without works is dead*, Jam. 2.15.18, &c.

3. The

3. The doctrine of Christ is a doctrine of grace working love in the soul.

First to God. *Mat.* 22. 37. Christ told the Lawyer that came to him to know (at least as he pretended) what was his doctrine, and what was the most principal part of it: why, saith Christ, *Mat.* 22. 37. *Thou shalt love the Lord thy God with all thy heart, with all thy strength, and with all thy soule.*

Secondly, it works love to the people of God. *Joh.* 13. 34. *A new commandment give I unto you, that you love one another as I have loved you.* I loved you when you were in your blood and filthinesse; my love was fixe, let yours be so: I loved all mine, do you love all the Saints: I laid down my life for the brethren; you ought to lay down your lives for the brethren: I loved you with a constant love, *having loved my own, I loved them to the end*, so do you: My love carried me forth to become servant to all, even to wash your feet; you, if you will be followers of me, and be known to be my disciples, ought to do so too.

Thirdly, as the doctrine of Christ is a doctrine of grace working love in the soule, first to God, secondly to his people, so thirdly to our enemies. See and well consider that place, *Mat.* 5. 44. *But I say unto you,*

you, love your enemies, do good to those that hate you, pray for those that despitefully use you and persecute you. Never think that you continue in my doctrine, unless you observe my commands: My commands are, that you should not only love God, but also your brother; and it must not be limited only there, but you must love your enemies, or else you will not be like unto me and my Father. *Mat.* 5.45. That you may appear to all the world to be the *children of your Father which is in heaven; for he maketh his sun to arise on the evil and on the good, and sendeth rain on the just and on the unjust. For if you love onely those that love you,* the vilest man in the world goeth so far, this is no character or badge of my servants, *the Publicans and Harlots did as much as this.*

Fourthly, It is a doctrine of grace working upon the will and affections, to will and affect the things of God. First it works upon the will, it resigns it up unto the will of God, nay it makes him live in the will of God, 1. By doing his will. 2. By suffering his will to be done; though it crosse thy will. Again, it works mightily upon thine affections: thy affections are taken off the creatures, and fixed upon the Creator: thou seest more and more beauty in God, and

then

and take and tell beauty in the creature. The things of the world would satisfie thee heretofore: Now thou cryest one, *None but Christ, none but Christ!* Nothing will satisfie but his presence, nothing will make thee sad but his absence.

The second Quaere is, *What is it to abide in the Doctrine of Christ.* For the Scripture saith, 2 *ep. Joh.* 9. *He that abideth in the doctrine of Christ, hath both the Father and the Sonne.* Now there be several discoverers or characters of one that abideth in the doctrine of Christ.

First, there be some inward evidences.

Secondly, there be some outward evidences.

For the inward evidences, Call a counsel in thy own heart, silence thy own thoughts, call all the faculties of thy soul and members of thy body to the bar, examine thy will, thy affections, thy judgment, and memory, *Who are you for? what are you doing? how are you imployed all day long?* Search for that *White-stone* that hath a *Name* in it that none can read but he that hath it. See whether *the Spirit of God doth witnesse with thy spirit that thou belongest to God.* Doth the presence of Christ rejoice thee? doth his absence

grieve

grieve thee? See whether thou art like unto Christ in thy desires, and in thy endeavours, whose work it was *to doe the will of his Father*, &c.

Secondly, there be some outward evidences: I shall name a few.

1. He that abideth in the doctrine of Christ, is one that is not easily withdrawn from the truth that he first received. 1 *Joh.* 2.24. *Let that therefore abide in you which you have heard from the beginning: If that which you have heard from the beginning shall remain in you, you shall continue in the Sonne and in the Father.* 1 Tim.4.16. *Take heed to thy self and unto the doctrine; continue in them: for in doing this thou shalt both save thy self and them that hear thee. Be not carried about with every wind of doctrine*, saith *Paul*, Ephes.4.14. *Beware lest you fall from your stedfastnesse*, saith *Peter*, 2 Pet. 3.17. *If you continue in my words, then are you my Disciples*, saith Christ, *Joh.* 8.31. Oh then continue in the faith to be grounded and setled, rooted and established. *Be ye stedfast and unmoveable, alwayes abounding in the work of the Lord.*

He that abideth in the doctrine of Christ, may be known by this; He is a very fruitful Christian. What is the reason there is so much barrennesse, coldnesse, deadnesse, for-

nality, lukewarmneſſe, evil surmiſings and whiſperings? Why, behold the reaſon; They abide not in the doctrine of Chriſt: All that abide in that doctrine doe beare twins, there is none barren among them; they be planted in his houſe, they abide in his doctrine, therefore they flouriſh in his Courts. *Joh.* 15. 4. *The branch cannot beare fruit except it abide in the vine; no more can you, except you abide in me.*

3 He that abideth in the doctrine of Chriſt may be known by this alſo; He ſtands to and contends for the faith and obedience of the Goſpel againſt all oppoſers; he endeavours by ſound doctrine to convince all gainſayers; He doth not ſo much plead for humane learning, as he doth for the mind of God in the Spirit; he knows the ſpiritual learning can eaſily foyle the humane learning that wants the ſpiritual. See that place *Jude* 3, 4. *That you ſhould earneſtly contend for the faith that was once delivered to the Saints;* Then he brings the reaſon of this contention, v. 4. *For there are certain men crept in unawares, turning the grace of God into laſciviouſneſſe.* And ſurely this is one of *Englands* ſins at this day: There be many men and women puffed up with a high conceit of their own knowledge; and when their princi-

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ples and practices are a little examined; they be but as *clouds without rain, and wells without water*, as here *Jude* speaks.

4. He that abideth in the doctrine of Christ, continueth stedfast in the doctrine of the Apostles. *Act.* 2. 42. *And they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread and prayer.* Not that the Apostles doctrine was one thing, and the doctrine of Christ another thing; for whosoever abideth in the one, could not but abide in the other: *And they abode stedfast in the Apostles doctrine*, that is, they continued stedfastly in the doctrine of Christ; for they delivered that unto us which they received from Christ. *They continued in the Apostles doctrine and fellowship, and in breaking of bread and prayer.* Let us examine a little, how many men and women, that be godly, (for I do not speak of others) I say, how many here we, that do walk together in *Fellowship*? 2. How many are there, that do enjoy that Ordinance of the Lords Supper, here called *Breaking of Bread*? 3. How many have the *Spirit of Prayer*? Are they not few? yea very few? And yet all be ready to say, that they do abide in the doctrine of Christ. Go from one man to another throughout a whole Shire, and ask them one after another,

others, *Do you abide in the doctrine of Christ? If you do not, you have not God.* Yea, saith the fifth, *I do abide in the doctrine of Christ.*

Q. How prove you that?

A. I do, saith he, for I have reformed many things that were amiſſe in me. So did *Herod*, that enemy of truth, *Mark* 6. 20. *For Herod feared John, knowing he was a juſt man: and when he heard him, he did many things.*

Q. Come to a ſecond and ask him, Do you abide in the doctrine of Chriſt?

A. I do, ſaith he; and I know it by this, I am free from many groſs ſinnes that others of my neighbours are guilty of. So was that Phariſee, *Luk.* 18. 11, 12. *O God I thank thee that I am not as other men are, I faſt twice a week, and give tithe of all I do poſſeſſe.*

Q. Come to a third and ask him, Do you abide in the doctrine of Chriſt?

A. I do, ſaith he, and I prove it thus: I continue waiting upon God in the uſe of his Ordinances, which others neglect. So did thoſe hypocrites, *Iſa.* 58. 2, 3. *Yet you ſeek me daily, ſaith the Lord, and delight to know my wayes, as a Nation that did righteouſneſſe, and forſook not the ordinances of God.* And yet for all this the Lord rejected them and their ſervices.

Q. Come to a fourth, Do you abide in

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the doctrine of Christ? If you do not, you have not God.

A. I do, and I prove it thus: I know the will of God, that many others be ignorant of, and I approve of his wayes. *Rep.* So did those cast-aways, *Rom.* 2. 18. *And knowest his will, and approvest the things that be more excellent, &c.* Yet we see the Lord rejects them, upon this ground, They did not practise themselves that which they knew & taught to others.

Q. Come to a fifth, Do you abide in the doctrine of Christ?

A. I do, and I can make it good, saith he, by this: I have humbled my self for all my sinnes before the Lord. *R.* So did wicked *Ahab*, 1 King. 21. 27, 28, 29.

Q. Come to a sixth, Do you abide in the doctrine of Christ?

A. I do abide in it, and I think there be but few that do outstrip me: for I am not so cold and lukewarm as most be, doing the Lords work by halfs; I am zealous for the Lord, I have had my hand in pulling down the Images and Crucifixes and Altars that the Idolaters had set up, nay I have been chief in this great Reformation. *R.* So did *Jehu*, whom the Lord rejected, 2 *King.* 10. 27, 28, 29.

Q. But

Q. But I do abide in the doctrine of Christ, saith a seventh: If none of the former, yet I am sure I do outstrip them all; for I do keep the commands of God, and that from my youth.

A. So did that young man, *Mat.*19.20. *All these things have I kept from my youth up.* Thou art not fully in my doctrine, saith Christ; thou must *go sell all that thou hast*; thou hast abundance of self-righteousnesse, that must be sold.

Q. But I do abide in the doctrine of Christ, saith an eighth; for I do confesse my sins both unto God and to his people, and I do pray for pardon, and desire them to pray for pardon also.

A. So did *Pharaoh*, whom the Lord was pleased to get him honour upon, in overthrowing him and all his host in the midst of the sea, *Exod.*10.16,17.

Q. But I do abide in the doctrine of Christ, saith a ninth: for I am merciull and pitifull to those in want, yea I have relieved the Lords Prophets.

A. The heathen did as much as this to *Paul*, *Act.*28.2. and *Ananias* and *Sapphira* did more then this, and yet perished, as you may see *Act.*5.1,2,3,4.

Q. But I go beyond all that you have men-

mentioned before, saith a tenth man. Why, what hast thou done? I have (saith he) not only heard the Lords word, but I have heard it with delight, and it takes root in my heart, and growes within me both in knowledge and obedience.

A. So did those mentioned by Christ in those parables, and yet were cast-aways, *Mat.* 13. 22. *Mark* 4. 16.

2. But (saith another) I abide in the doctrine of Christ here, and shall *dwell in his holy hill* hereafter; And that I am assured of by the testimony of *Scripture*, for I have kept mine oaths and promises, yea sometimes *although it hath been to my hurt*: and I find my name registred in the book of life. And if that fail me, then farewell all. I say, I have kept my vowes, oaths and promises, though sometimes to my losse; and *David* tells me this is a sure mark of a son of Sion: see else *Psal.* 15. 1, 2, 3, 4. The Psalm begins thus: *Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?* There is the question. Then for answer, *v.* 2. *He that walketh uprightly, and worketh righteousnesse, and speaketh the truth in his heart, he that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against him; in whose eyes a vile person is contemned, but he honoureth them that*

feare

feare the Lord, he that ſweareth to his own hurt and changeth not, &c.

See what a Catalogue of Evidences here be for Heaven: and if I have not more, I am ſure I have the laſt; *I have kept my promiſes and vowes, though to mine own hurt.* Now if you can find in Scripture any man left upon record that hath gone ſo far as I have done, and yet a Caſtaway at laſt, then ſpeak, or otherwiſe with ſilence give your conſent to this mine Evidence for Heaven.

A. I could even ſay to thee, O man, as once our Lord Chriſt ſaid to that learned moderate Scribe, *Mark* 12. 34. *Thou art not far from the Kingdome of God.*

But for keeping oathes and promiſes, though it be an excellent ornament for a Chriſtian, yet let me tell thee it is no infallible mark of a true Saint: and that will appear, if thou a little conſider that in *Dan.* 5. 29. & 16. compared together: the ſumme of that Chapter is this. *Belſhazar* had ſeen *a hand-writing on the wall*, and it troubled him: He ſends for the Aſtrologers and Southſayers to give the interpretation to the King; They could not do it: He hears of *Daniel* by the Queens information, he ſends for him, *Daniel* comes to the King; the King deſires two things of *Daniel*, firſt

to read the writing, secondly to make known the interpretation: which if *Daniel* could or would do, the King promiseth him three things: First, that he should be cloathed with Scarlet; secondly, that he should have a Chain of gold about his neck; thirdly, that he should be made the third ruler in his Kingdome. Well, *Daniel* read the writing, and gave the interpretation, and told the King plainly and boldly, it tended to his ruine, and the ruine of all his house: Yet this heathen King kept his oath, vow or promise in every tittle of it, as you may see *Dan.* 5. 29. *Then commanded Belshazzar, and they cloathed Daniel with scarlet, and put a chain of gold about his neck, & made a proclamation concerning him that he should be the third ruler in the kingdome. In that night was the King slain*, v. 30. Oh how may this condemn many a man! Shall a Heathen keep promise, and a Christian break his promise? What, shall we be outstript by Heathens? Doth not the Scriptures say, *Mat.* 5. 20. *For I say unto you, that except your righteousnesse shall exceed the righteousnesse of the Scribes and Pharisees, you shall in no case enter into the kingdome of God.* Is it not a great shame for a Christian professing godlinesse, to be outstript by Heathens? Truly I have been at a stand many times,

when I read of Converſations of heathens, &c. *The Gentiles had a law to themſelues, and not of God.*

First, for Temperance.

Secondly, for Obedience.

Thirdly, for Mercy.

Fourthly, for Juſtice and upright dealing.

1. For Temperance: King *Ahaſuerus* a Heathen King made a law, *Heſt.* 1. 8. *And the drinking was according to the Law; none did compell, for the King had appointed to all the Officers of his houſe, that they ſhould do according to every mans pleaſure.*

2. For Obedience: when King *Abimelech* took *Abrahams* wife, although he was a heathen King, he obeyed the voice of the Lord; for no ſooner did the Lord command him to deliver *Abraham* his wife again but he did it: *Jonah* preached at *Nineveh* among the Heathen, and no ſooner did they hear him, but the Text ſaith of them, they did believe and repent.

3. For Mercy: The barbarous heathenish people were very merciful to *Paul* and the reſt of the company, *Act.* 28. 2. *And the barbarous people ſhewed us no little kindneſſe; for they kindled a fire, and received us every one, becauſe of the preſent rain and becauſe of the cold.*

4. For Justice and upright dealing: The King of *Sodome* a heathen King, when *Abraham* had overcome the foure Kings, and brought home the *Sodomites*, the King of *Sodome* said unto him, *Give me the men, and take the goods for thy pains*, Gen. 14. 21.

Oh then were Heathens taught by the law of Nature the sweet principles and practice of Temperance, Mercy, Obedience and Justice; and shall we who do think of our selves far beyond them in matters natural and spiritual, shall we (I say) be outstripped by them and come short of them? Shall we thus requite the Lord for all his love? shall shall we dishonour him, that hath so highly honoured us as to call us his servants, his brethren, his members, his Bride, his Body, his Tem, le! Oh let not Heathens outstrip us in obedience! let us outstrip them, yea let us endeavour to outstrip the most forward Saints in the world; Labour to excel all the Saints in love, in patience, in meekness, sobriety and temperance: improve all thy spiritual strength for him who gave it to thee; Thou hast enjoyments of him, improve it for him, yea let all thy knowledge of him bring thee neerer to him, and make thee more like him: Let thy longings, desires and endeavours be more to grow in

 grace

grace then gifts. 1 *Cor.* 12. 31. *But covet earnestly the best gifts: and yet I shew unto you a more excellent way.* This more excellent way here spoken of, is the grace of Love, as you may see 1 *Cor.* 13. 1, 2, 3, 4, 5. Now it will be useful a little to enquire how many sorts of gifts there be, seeing the Apostle saith, *Covet earnestly the best.*

For answer hereunto in generall, There be but two sorts of gifts:

First, there are gifts of Nature, or gifts Natural; and they are many.

Secondly, there are gifts Spiritual, or gifts given by the Spirit; and they be severall.

1. There are gifts of Nature, or gifts Natural: And by these a man may doe many excellent things, and yet not have one grain of grace. If a man should preach as never man preached, and though he should pray as never man prayed, and though he confer and discourse of all things as never man did; nay if he should *speak with the tongues of men and Angels, and have gifts of Prophecie, and understand all mysteries*: yea, though he be so pittiful as to *give all his goods to the poor, & his body to be burned*; nay though he hath all the gifts, arts and parts that ever were in man, only grace excepted, *all this avails him nothing.*

It is true, ſuch a man is a little honoured of men, they cry him up for a brave Churchman: if he be given to covetouſneſſe, or drunkenneſſe, or any other vice, Oh (ſay the people) he is a brave Scholar, there is not a man more deeper learned in all the City! And ſuch is the groſſe ignorance of this Commonweale, (to your ſhame be it ſpoken) that moſt of you do think and ſay, That he that is a Scholar cannot but be acquainted with Religion; and when you hear him preach, he is ſo ſcholaſtick, and ſo eloquent, and ſo pleaſing, that you are apt to ſay of him as once the people did of *Herod* when he made his oration, *It is the voice of God, and not of a man.* Act. 12.21,22.

What excellent wiſdome had graceleſſe *Achitophel?* 2 Sam. 16.23. *And the counſels of Achitophel which he gave in thoſe dayes, was, as if a man had enquired at the oracles of God; ſo was all the counſel of Achitophel both with David and Abſolom.* Here were gifts in the higheſt nature, but for want of grace he periſhed: and it is apparent that he was cryed up in thoſe dayes, as our *Achitophels* be now adayes.

What wiſe and diſcreet anſwer did that Scribe give unto our Lord Chriſt, *Mar.* 12. 33,34. *And when Jeſus heard his anſwer,* he told

told him, *he was not far from the kingdome of God.* There were but three things required, and this Scribe had gotten two of them, only he wanted grace: he had gifts in abundance, the least dram or grain of grace had made him happy for ever.

Oh then, (in a word, and so to close up this) would you *live and abide in the doctrine of Christ?* Oh then live out of your selves, in the Spirit, upon Christ! let him be highest in thy thoughts, dearest in thine affections, constant in thy purposes! See him once to be the *chiefest of ten thousand*, and then thou wilt have no need of any man to bid thee enquire after him. Read and well consider this Scripture, *Cant.* 5. 9, 10, &c.

This is all at present that I have to say of the *Armour of Christ*, and of the *Doctrine of Christ.* The next thing to be considered, which neerly concerns all Christians, is this, *viz.*

3. *To live in the will of God.* For, *There is no power, but of God.*

In this third particular, here are two things to be enquired into,

Q. 1. What is it to live in the will of God?

A. 1. To be doing the will of God.

2. By suffering the will of our Father.

Q. 2. How are we to understand this, that *there is no power but of God?*

A. 1. We are to consider, there is no power but of and in God, essentially or originally, habitually or virtually, &c.

2. And yet there is a power in every Creature, distributively and by participation.

Now then to *live in the will of God*, it is to be *doing his will*, and *suffering his will*. But of this I shall speak or write afterwards, and so enter upon the second *Quere*.

1. There is no power but of God originally and essentially; He hath his being in himself, and he alone gives being to all creatures: *Of him, from him, and to him are all things*. There was no motion, vigor or action, life or growth, untill he created and enlivened the creatures: so that all things center in him, as having their being from him, who hath his being in himself, and gives being to them: *He made all things for his own glory*, who alone is worthy of all glory, honour and praise, and he will be glorified by every living thing in the whole creation, either by their salvation or destruction; He will magnifie the attribute of his mercy on the one, and the attribute of his justice on the other: yea, the whole Cre-

Creation is a book wherein we may read God, every thing doth utter its voice, the Heavens, the Stars, the Sun and the Moon, do all in their kind declare the handywork of God; nay every thing above us, beneath us, on our right hand, and on our left, do all ſpeak ſaying, Behold the wonderfull works of the Lord God Almighty, from whom I had my being, in whom I center, by whoſe life I live, by whoſe ſtrength I move: his power may be ſeen in creation, redemption, vocation, juſtification, and ſanctification. Yea, by him all things conſiſt, 1 *Col.* 17. The Fiſh cannot ſwim in the water, but by his power; the Bird cannot fly in the aire, but by his power; the Sparrow cannot fall to the ground, ſaith the Scriptures, without his providence. *Mat.* 12. 29.

The attribute of his Wiſdome is ſeen in the variety of Creatures that he hath made, and the ſweet harmony that there is among them, each of them doing after his kinde, onely Man excepted, which in his creation was made the moſt bleſſed of all creatures, but by his fall in the firſt *Adam*, and not imbracing the ſecond *Adam*, is become the moſt curſed creature of all: ſo that we may ſay of all men and women fallen in the firſt *Adam*,

dam, and not reſtored by the ſecond, as once our Lord Chriſt ſaid concerning *Judas*, Mar. 14.2. *Good were it for that man, if he had never been borne.*

So the attribute of his Power may be ſeen in the upholding the whole Creation; and the attribute of his Mercy, in the preſervation of his Creatures.

All that we are, have, or do enjoy, are gifts of God; and if we act and move by the power of God, then it is impoſſible that we ſhould perform any ſpiritual duty of our ſelves without his aſſiſtance. Chriſt telleth *Pilate*, that *he could have no power at all againſt him, unleſſe it was given him.* A man *can receive nothing* (ſaith the Baptiſt) *except it be given him from heaven*, Joh. 3. 27. *It is God* (ſaith *Paul*) *that worketh in us both to will and to doe: what have we therefore which we did not receive?*

So then all things be from him, but all things are not him, (as ſome ignorantly imagine) I ſay again, all things are from him but all things are not him: He is the Creator, we be the creatures; He hath his being in himſelfe, we have our being from him; He was from everlaſting before time, we had our being from him in time; He is immutable, we are all mutable; He is *Alpha* and *Omega*,

Omega, the *beginning* and the *ending*, *which is, and which was, and which is to come.* The Almighty, he can bring good out of evil, light out of darkneſſe, ſtrength out of weakneſſe, honour out of diſhonour. If the firſt *Adam* be deceived by the Serpent, he will turn it to his glory; if the ſecond *Adam* be betrayed by a *Judas*, he will turn it to his Glory: If the firſt fall by unbelief, he can raiſe us in a ſecond by faith: in a word, *He is the head of all principality & power*, 2 Col. 10. All power is in him habitually, vertually, primitively, originally, eſſentially.

The Scriptures are ſo full in ſetting forth this, that *there is no power but of God*, almoſt in every book from the beginning of *Geneſis* to the end of the *Revelation*, that I ſuppoſe there is no man, if he be endued but with common reaſon, will or can deny it: wherefore excuſe me if I am ſilent and ſpeak no further to it.

2. The next thing to be conſidered is, *The power that is in every Creature.* If there be no power but in God, (as hath in ſome meaſure been proved in the former expreſſions) Tell me then, without any evaſions, how there is a power in every Creature?

A. There is no power but of God, originally and eſſentially, habitually, primitively,

tively, or virtually: But there is a power in every Creature distributively. The power is in God as in a fountain, it is in us as streams flowing from that fountain, but not essentially, habitually or virtually.

There is a twofold power that is distributed or given forth to the Creature; the first is common to all, the second is proper only to some.

First there is a natural power, as *one talent*, which we ought not to hide in a napkin, given forth to all men and women, with severall commands from the Giver to improve that.

Secondly, there is his blessed Spirit given forth with a spiritual power only to some, by vertue of which they can pray in the Spirit, rejoyce in the Spirit, worship God who is a Spirit in spirit and truth; they can read and understand the Letter in the Spirit, they can discourse of spiritual things understandingly and feelingly: further, by this power they can *bring down strong holds*, they can *cast down imaginations and every high thing*, they can bring more or lesse their *thoughts into captivity unto the obedience of Christ*. Read and well consider 2 *Cor.*10.3,4,5,6.

1. First of the first: *There is a natural power given forth from God to the Creature, as*

one

one Talent; which the Creature is not to hide in a napkin, but to improve. Now though this power was not ours, but Gods, in whom all power dwels: yet (he having given this to us) it becomes ours; for a man may as properly cal that his own which was given him, as that which he bought with his mony. Christ tels *Pilate*, that *he could have no power either to releaſe him or to condemn him, unles it were given him*, Jo. 19. 10, 11. But there was a power given to *Pilate*, even a natural power; and *Pilate* judged him and condemned him.

If there be no power given forth from God to the Creature, then there is no power in the Creature; and then all thoſe exhortations, perſwaſions, intreatings and beſeechings are in vain. But that there is a power in the Creature, I ſay a received power, a derivative power, it will appear, if you will anſwer ſeriouſly to what followes, *viz.* Tell me, O man, whoſoever thou art, that doſt read or hear theſe lines, Haſt thou ever done ſo much good, or refrained ſo much evil, as thou mighteſt have done? Conſider of it, and ſee: what knowledge, what wiſdome, what comfort, what full aſſurance mighteſt thou and I by this time have riſen unto? What means that Scripture,

ture, Heb. 5. 12. *Whereas by this time you might have been teachers of others, you have need to be taught your selves what be the first principles of religion.* You might have been teachers of others, if you had improved your talent. Did *Paul* speak truly or falsely, O man, when he brake forth into these words, 1 Cor. 9. 4, 5, 6. in *v.* 4. *Have we not power to eat and to drink? and have we not power to lead about a sister or wife as well as others?* v. 6. *Again, have we not power to forbeare working, &c.?* There is a place worth our noting, Jer. 35. 6. & 18. 19. compared together. In *v.* 6. there is mention made of one *Jonadab* which commanded his sonnes that they should *drink no wine*: and in *v.* 18. & 19. we find, that they in obedience to the command of their father *did forbear to drink any during life.* Insomuch that the Almighty took notice of this their obedience to their father, in improving their natural power in a way of temperance. Just as *Paul: I have power to eat and to drink* (saith he) and as oft as he pleased *he could forbear eating and drinking for a season.* Oh how much is God blamed, and man excused by denying this! *Solomon* saith, *Wherefore is there a price put into the hands of a foole to get wisdom?* Mind, first here is a price or talent given; 2. Where it is put, *into the*

hands

hands of a fool; 3. For what end it is put into his hands, *to get wisdome, &c.* 4. The reason why he hath not wisdome, *he hath no heart to mind it, no desire to it.* Some would have God not only to give them ability, but to perform the action; and then indeed they might say it was the will of God it should be so, when they did evil; for then they would be carried on as the Sun, Moon and Stars are without resistance. But God having made man a rational creature, and given him power to act, he requires him to act by vertue of that power given him, and so commends him for acting well, & blames him for acting ill. And though our ability be but small at first, yet if we improve that according to the strength we have, God hath promised to increase it, and we shall grow from strength to strength: But if we be unfaithful in that which is least, he will not trust us with more. It is good therefore to do what we can, and ask and seek for what we cannot do. It was possible for the sons of *Jonadab* to obey their fathers command, in not drinking wine: and it was as possible for *Israel* to obey their Lords command; for God reproves them by that example, *Jer.* 35. 14. I suppose that the righteous God never commands impossible things,

things, *The word is nigh thee, in thy mouth and in thy heart*, saith Moses, *that thou mayest do it*, *Deut.*30.13,14. Therefore (in the book) he bids them *choose life*. *Choose* (saith Joshua) *whom you will serve*; *as for me and my house, we* will improve our selves to the uttermost to *serve the Lord*, Jos.24.15. And therefore the Lord complains, because they did not *chuse the feare of the Lord*, Pro.12.9. Their want of ability is not once mentioned as an excuse.

Again, let me ask thee O man whosoever thou art that readest these lines, Dost thou not think and believe that God hath given everyman power and ability to do so much as he requires of him? For the proof hereof read understandingly *Rom.*1.19,20, &c. For the Lord is so just, and his wayes so equal, that he never requires impossible things of his creatures: He dealeth with man according to what he hath, and commands what he knowes he may perform. He is not like *Pharaoh*, to command *Brick to be made without Straw*. He gives forth his Talents, and commands the Receiver to improve that: and when he comes to call them to an account, he doth not demand *five talents*, where he gave but *one*; only he blames that servant for not improving

that

that one; he that was not able to bring Gold or Silver, Silk or fine Linnen to the building of the Temple, if he brought Braſſe, or Goats haire, or ſuch as he could, with a willing heart, it was accepted: Again, we finde that he that was not able to bring a Lamb or a Kid for his ſin Offering, muſt bring two Turtle Doves or young Pigeons; If he could not bring thoſe, then the tenth part of an Ephah of fine flower ſhould ſerve. So where the Lord gives much, he requires much; and where he gives little, he requires but little.

Now is the Lord ſo tender of the people, that he would not have them to ſtretch themſelves beyond their abilities in point of Sacrifices; and is not he as tender of their weakneſſe in other points of obedience; Doth he command impoſſibilities? then the Creature may have a juſt excuſe at the laſt day; when every man ſhall be judged according to his works, ſaying; If thou hadſt given me power to doe that which thou gaveſt me a command to doe, then I had done it; and ſo his diſobedience is caſt upon his Judge, for not giving ſtrength to doe that he required: If this be true, then blame not thoſe that ſay, *that God is the authour of ſinne.*

But shall I aske thee again, O vain man! hast thou done so much good, and refrained so much evil that thou mightest have done? Put this question to thy Conscience, saying, Conscience, I doe charge thee in the presence of the Lord to deal truly with me; Have I done so much good, and refrained so much evil as I might have done? me thinks I hear thy Conscience saying to thee, as mine hath often to me; No, no, thou hast been a loathful servant in the Lords Vineyard: O poore silly man! art thou like the Bruites, that doe not know their own strength? Why, dost thou not know, O vain man! that God that made thee, hath indued thee with power and ability suteable to thy state and quality? Hath thy wise Creatour given forth a power to the Fishes of all sorts to swim, and to the Fowls of the Ayre to flye, and the Beasts of the Earth to go from place to place; yea, hath he given wisdome and power to the meanest of Creatures, the Ant and Pismire, Crane and Swallow, &c. and thou O man, whom the Lord of Lords hath made Lord over all these things, hast thou no ability, art thou a meer dead lump, doth God call, and canst thou not heare nor answer? wilt thou tell him when he shall judge thee, that he did

did not impower thee? Wilt thou charge thy Omissions and Commissions upon him? Wilt thou make him worse then wicked *Pharoah*, which made the Children of *Israel* make Brick without Straw? let me tell thee O man! thou art able by the power that is given thee according to Gods common Providence, I say, thou art able by vertue of that power received, to speake or to hold thy peace, to go or to sit still; and when thou and I shall both appear before the Tribunal Seat of God at the day of Judgement, thou and I shal not be charged with what we could not doe, but for leaving undone that which we ought & might have done. Now that I might not be mistaken, I shal make or propose these few exceptions, or limitations to what hath been said:

1. There is a power in God incommunicable, I doe not say, there is any such power in us; there is a power also in him communicable, which dwels in us, according to the measure thereof communicated, *&c.*

2 We are to consider that this power in the Creature, as it was given forth from him, so it is limitted by him.

3 I doe not say or affirme, that natural power can act in supernatural things; for

I know the contrary, that it cannot, but only in naturall.

4. Although I doe affirm that all men have a natural power; yet I doe not say that every man natural hath it in the same measure; for I see men transcending one another in gifts natural; as men exceed and goe beyond one another in gifts Spiritual.

Truly friends, it is worth our consideration a litle to study or enquire into our natural abilities, that so we might improve them to the best advantage; for natural improvements shal have natural rewards, as spiritual improvements shall have spiritual rewards. If *Ahab* repent with a natural repentance, *Ahab* shall receive a natural reward, as you may see, 1 *King.* 21. 27. It will further appear, that a natural man hath a natural power by this also; look upon the whole Nation of men and women natural, and you shall see great differences in their improvements; the one will avoid sin for feare of punishment; another will avoid sin for fear of shame; another will run on in sin, fearing neither punishment nor shame; some men meerly natural they will speak sobrely, and answer to things in their clements distinctly and wisely.

Some

Some men natural are so punctual in keeping their promises, and so faithful in the trust reposed in them; that they endeavour to doe as they would be done unto; and truly these things are to be commended in men natural and in men spiritual.

And that a natural man may doe more then he doth by his naturall power, will easily appear by these foure things:

First, Because I have seen, and so have many others, that man meerly natural hath omitted evill, and set himself about the doing of that which in it self is good, when the eye of the Magistrate hath been over him.

Secondly, I have seen men, and that not a few, refrain from sin, as Drunkenesse, Swearing, and Sabbath-breaking, because the Law of the Nation constrains them thereunto. A man could not for these many years walk along the *Key* of this City, but he should hear the Porters and Halliers cursing and swearing, as men that had never learned to speak any other language; and so with the Butchers, you could not walk along the Shambles, but your heart would even tremble to hear the name of God so often, and fearfully taken in vain; Now, through the wisdom of our

Parliament to Enact, and the diligence of our Mayor to Execute (for the life of the Law lyes in the due execution thereof) you may now walk the *Key* and *Shambles*, in the middeſt of the Porters, Halliers, and Butchers, and hear them ſpeak with new tongues: Yea, you ſhall through the goodneſſe of the Lord in the care of the Magiſtrate ſcarce hear one man, woman, or childe from the beginning of the week to the end thereof, either ſwear or curſe. Now from what power is it that theſe men are able to forbeare ſwearing, being ſo accuſtomed unto it, ſome twenty, ſome forty, ſome fifty years? is there not a natural power in them which they did before abuſe? or elſe will you ſay with our new Noveliſts or upſtart wantons, that it was God that did ſwear, and ſo ſwearing is no ſin?

I ſhall cloſe up this point, giving you my judgement therein, which is, that as the love of Chriſt doth conſtrain ſome, ſo the fear of puniſhment doth compell others; the one to improve his ſpiritual parts, the other his natural parts.

Thirdly, That there is a natural power in a natural man, which he may and ought to improve in all naturall things, as will appear in this; if you take notice what a change

change there wil be in a mans actions when the fear of death poſſeſſeth him; his wicked company, and his wicked practices, he begins to complain of them both; and then he begins to acknowledge there was a power in him, and promiſeth the Lord in the preſence of all his friends, if the Lord will ſpare him a little longer time, he will never be drunk, & ſwear, and lye and blaſpheme as he hath done; he will now reade & learn to pray, and come amongſt the Lords people, whom he hated; and *waite at the Poole of* Bethesda *till the Angel move the waters.*

Fourthly, Come to a Natural man, that is ſitting ſtill, and if thou wilt know whether there be any power in him; tell him if he will travel to ſuch a City, and doe ſuch and ſuch buſineſſe for thee, thou wilt give him ſo many pounds for his labour and pains; ſee now how he will improve all his natural parts to effect this buſineſſe; he will imploy his tongue to enquire the way, and his feet to carry him on in the way, and he will imploy his memory to keep account of the miles; yea, every part in the whole man ſhall be imployed in his place to accompliſh this buſineſſe; and the firſt wheel that ſets all the reſt on going is the hope of gain.

Oh, what pains and care doe men take for the hope of gain; *they will rise early, and lye down late, and eat the bread of carefulnesse*; they will observe time and tide, and all things conducing thereunto, to accompliſh their deſires, they will improve all opportunities, make uſe of all means, deprive themſelves of ſleep, and ſometimes of their food, to get a little gain; they ſcrape and pull, and rake to make their Dunghill higher then their Neighbours; and then they get upon the top of their Dunghil, and ſtand with their arms a Kimbo, and look ſo big and ſo lofty, that if any of his neighbours whoſe Dunghil is not ſo high as his, chance to come to ſpeak with him, he muſt bend his Knee and take off his Hat, and ſtand bare before him, or elſe he ſhall have but few words with him; and if this man whoſe Dunghil is ſo high come once to be enlightned by the Spirit of God, he preſently with *Solomon, Eccleſ.* 2. 11. writes *vanity* upon all his treaſure, or elſe breaks forth with *Zacheus*, Luk. 19.8. *Behold, the halfe of my goods I give to the poore; and if I have wronged any man, I will reſtore him foure-fold.*

See

See the wisdome and policie of the unjust Steward, and his improvement of both to the best advantage, as to himself, *Luk.* 16. 2,3,4,5,6,7. and for his policie the Lord commends him, *Luk.* 16. 8. but for his unfaithfulness as to his master the Lord blames him, *Luk.* 16. 10. and in the 11 *v.* the Lord draweth this conclusion from the former exposition, *If therefore you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?* As if he had said, If you have abused your natural power, which is the lesser, who will give you spiritual power, which is the greater? Read and well consider these Scriptures, *viz.* 1 Cor. 11. 14. *Doth not even nature it self teach you other things?* Rom. 1. 26, 27. There you shall finde that both men and women are charged by the Spirit of God for not improving nature, and for doing things contrary to nature. So again, *Rom.* 1. 19, &c. and *Rom.* 7. 14. and 1 *Cor.* 11, 14, 15, 16. Beloved, if these things be well considered, it will appeare that there is given forth by the Creator to the creature a *power natural*; and our abuse of this power must be laid upon our selves, and not upon God. *Jam.* 1. *v.* 13, 14. *Let no man say when he is tempted, he is tempted of God, for God tempteth*

no

no man: But he is drawn aside of his own lusts and enticed.

2. There is a Spiritual power; and and that is not given forth universally to all, but those, and those only to whom he hath given, and in whom he hath planted his Spirit, by vertue of which these men and women can pray in the Spirit, rejoice in the Spirit, and in some measure worship God who is a Spirit, in spirit and in truth: These can read and understand the letter in the spirit, they can discourse of spiritual things understandingly and feelingly; by this power they can *pull down strong holds, cast down imaginations.* Read for the proof of this, 2 *Cor.* 10. 3, 4, 5, 6, 7. By this power they can keep down their natural or corruptible body, as *Paul*, 2 *Cor.* 9. 27. *But I keep under my body and bring it unto subjection, lest I should be found to preach that to others that I should not practise my self.*

Now this spiritual power, as it was received from God, so it is to be improved for God: which if we be faithful and diligent so to do, then

First, the Lord will have the glory, *Mat.* 5. 16.

Secondly, it will redound to our greatest good, *Mat.* 21. 22, 23.

And

And that there is a ſpiritual power, it will further appear from the ſeveral commands from the Lord to his people to be acting in ſpiritual things; which were all in vain, if there be no ability given forth to the Creature to do that which is required. I might inſtance in as many places as there be Chapters in the Bible, to prove it: but for brevities ſake I ſhall mention but a few. *Act.* 11.23. *Barnabas* exhorted them all, that *with purpoſe of heart they would cleave unto the Lord.* They did not anſwer him and ſay that *they had no power, they could not doe it. Phil.* 2.12. *Work out your own ſalvation with feare and trembling.* Theſe people did not ſay, *there was Free-will in the Text.* As King *JAMES* once ſaid upon the like occaſion, there was Treaſon in the Text: when a Miniſter that preached before him had taken a Text of Scripture that did treat of the abuſe of Kingly power, the King burſt forth in a paſſion and ſaid, *There was Treaſon in the Text.* But if Kings will not caſt down their Crowns at the feet of Chriſt, Chriſt will pluck them off and lay them at the feet of men.

If there be no power in man Natural, nor in man Spiritual; then away with all the Admonitions, Inſtructions, Informations, and

and ſo with the whole Bible! ceaſe to teach Man! As good go teach the Sun, Moon and Stars which way they ſhall go, the Wind to blow or the Sea to ebb and flow; go teach the Fiſh to ſwim, and the Bird to flie; for they have power, but man hath none.

And indeed, if man regenerated, if man ſpiritualized have no power to act; go and race out theſe enſuing Scriptures, as requiring that of man which man hath no ability to do. *Luk.* 13. 24. *Strive to enter in at the ſtrait gate. Many ſhall ſeeke to enter, &c.* Rom. 15.30. *Now I beſeech you brethren for the Lord Jeſus Chriſts ſake, and for the love of the Spirit, that you ſtrive together with me in your prayers to God for me.* Heb. 12.4. *You have not yet reſiſted unto blood, ſtriving againſt ſinne.* Heb. 12.1. *Let us lay aſide every weight, and the ſinne that doth ſo eaſily beſet us; and let us run with patience the race that is ſet before us.* 2 Pet. 1.5,6,7. *And beſides this give all diligence, adde to your faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlineſſe, and to godlineſſe brotherly kindneſſe, and to brotherly kindneſſe charity, &c.* 2 Pet. 1. 10. *Give all diligence to make your calling and election ſure.* 2 Phil. 12. *Work out your own ſalvation with fear and trembling.* Jer. 4. 14. *O Jeruſalem waſh thine heart from*

from wickednesse, that thou mayest be saved. Jer. 18. 11. *Return from your evil wayes, and make your wayes and doings good, saith the Lord.* Mat. 11. 28. *Come unto me all ye that labour and are heavy laden, and I will give you rest.* Jer. 3. 13. *Only acknowledge thine iniquity, & I will pardon it.*

Now as many as have received this spiritual power, are able according to its measure to doe the thing required. As to instance: The Lord said to *David, Seek my face: David's* heart being enlightened and impowered by God, makes this answer to the Lords command, *Lord, thy face will I seek.* And sometimes God conveyes the power together with the precept, to enable them to do what he commands them to do. And then if a man do it not, or do the contrary, the Scripture tels thee, thou art slothfull, and dost not use thy power; or covetous, and so abusest thy power. 1 *Cor.* 9. 18.

Now let me ask thee (O thou enlightened Christian) hast thou since thou wast enlightened by Christ, done as much for Christ as thou mightest have done? Doth not thy conscience tell thee thou hast been negligent and slothful, and left undone those things which thou oughtest to have done, and done those things which thou mightest have left undone? In a word, hast thou avoided so much

much evil, and done so much good as thou mightest have done? What thou wilt say now, I know not: but when thou and I shall appear before the Searcher of all hearts at the last day, we shall not tell the Lord we wanted power to obey him in his commands.

Surely if there be no life, vigor & power in men and women regenerate, then in vain are all those stirrings, perswasions and intreaties in Scripture: as to instance in a few, *2 Tim. 1.6. Wherefore I put thee in remembrance that thou stirre up the gift of God which is in thee.* 2 Pet. 1.13. *Yea I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance, &c.* 2 Pet. 3.1. *This epistle (beloved) I now write unto you, in which I stirre up your pure minds by way of remembrance, &c.* Heb. 3.13. *But exhort one another daily while it is called to day, lest any of you be hardened through the deceitfulnesse of sin.* Heb. 10.24. *Let us consider one another to provoke one another to love and good works.* 1 Cor. 4.16. *Wherefore I beseech you be ye followers of me.* 1 Pet. 1.15. *But as he which called you is holy, so be ye holy in all manner of conversation.* 2 Tim. 2.19. *Let every one that nameth the name of the Lord depart from iniquity.* Ephes. 4.22. *That you put off the old man which is corrupt.* Mat. 5.16. *Let your light*

so

so shine before men, that they may see your good works, and glorifie your Father which is in heaven. 1 Tim. 4. 13. *Till I come, give attendance to reading, to exhortation, to doctrine, &c.*

Now if there be no power in a man renewed to do what is commanded, then raſe out all the Commands, for they be all in vain; they be worſe then *Pharaoh*, they require heavenly bricks to be made of earthly ſtraw.

Away with all exhortations, perſwaſions, intreatings, and heavenly ſtrivings, if there be no ability in the creature to whom you ſpeak. Hath the Lord indeed made man an empty creature and void of reaſon? hath not man many members in his body and faculties in his ſoul? cannot the Eye ſee, cannot the Ear hear? cannot the Legs go? cannot the hands work, *&c.* And for the ſoule, is there not an underſtanding to underſtand? is there not a mind or memory to minde or remember? is there not a judgement to judge and determine of things? is there not a will to will the thing, that the Judgment doth judge as good? Are there not Affections to affect that, which the Judgment preſents as good? Or elſe doth God ſpeak to man as a ſtock or a ſtone? Doth the moſt righteous God require impoſſi-

possibilities of his creatures? doth he call, and cannot man answer? or will he not answer? or doth he call, and we hear him, requiring many things to be done by us; and threatens us if we doe it not, and gives us no power to doe it? No, no, this is not the administration of the Gospel: for either he doth impowre them before he commands them; or else, with the command there goes forth a power and a promise to enable his creature to the performance of what he requires; onely thou and I doe many times resist that Spirit and power as much as we can; we are not faithfull to the Spirit, we grieve it, and sometimes in a sense quench it: yea, the Lord cals once, yea twice, and we doe not not, nor will not hear him; and if we cannot but hear him, instead of going to him, we run to *Elie*, See 1 *Sam.* 3. 5, 6.

Surely *Joshua* had a power as well as a resolution, when he spake these words, *Josh.* 24. 15. *I and my house will serve the Lord*: and those whom he there spake to in that chap. *Jos.* 24. 14, 15. I say, those people had also a power to doe what he commands them to doe, or else his commands are in vain: He exhorts them *to fear the Lord, and to serve him in truth and sincerity*: and in the 31. verse, we read, that they did as *Joshua* had

had commanded them; for the Text saith, *that Israel served the Lord all the dayes of Joshua, and all the dayes of the Elders that overlived Joshua, &c.* So also in the twelfth of the *Romans*, we have in that Chapter at least six and twenty particular duties that we are exhorted unto. Now if there is no ability in a Christian to perform or practise that which there is recorded, then all those exhortations are in vain; and *Paul* had been as good have spoken to the men and women that were laid in the graves, as unto those he then spake unto.

If there be no power given forth from God unto his people, lay aside as needlesse or useleſſe all those precious directions, instructions, perswasions, exhortations, and precepts mentioned in Scripture, and so thou wilt at once lay aside half the Old and New Testament, as many deluded souls do at this day; and then thou lieſt open, as having no guard to further temptations: Then in comes Sathan, and begins to reason the case with thee: Why (saith he) if half the Bible be useleſſe to us, why not all? And so he will undertake to teach thee, and indeed so he will; for he is one of the most laborious Schoolmasters in the world; he will improve all opportunities, and take

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all advantages to fasten his doctrine upon thee: he will wait on thee continually, when thou liest down, and when thou riseſt up he will be at thy elbow: he will promiſe thee great things, and give thee little; he will promiſe thee honour, and bring thee to diſgrace; he will promiſe thee pleaſure, and bring thee to pain; he will promiſe thee riches, and bring thee to poverty; he will promiſe thee life, and bring thee to death. Oh then, remember that bleſſed word, *Jam.* 4. 7. *Reſiſt the Devil, and he ſhall flee from thee.*

Ob. But thou wilt object and ſay, I have not faith to reſiſt him: And it is not in the power of man by nature to believe, as you may ſee 1 *Cor.* 1. 23. & 2. 14. *Rom.* 8. 7, 8. *John* 40. & 44. *Mat.* 23. 37.

An. It is true, I have affirmed before, that a man meerly natural cannot act in ſupernatural things: but I am not ſpeaking to a man natural, but to the received power of a man ſpiritual, and the improvement of that.

Obj. But before you proceed further, I deſire ſatisfaction to this one queſtion:

Q. Why doth God promiſe eternal life only to thoſe that believe, and threaten eternal death to thoſe that do not, ſeeing it is not

not in their own power by nature to believe.

A. First, that he might by his promises and threatnings work us unto that which by nature we are averse to, 2 *Cor.*5.11.& 20.

Secondly, that we might appeare more inexcusable, when neither promises, nor threats will move us to imbrace free mercy. *Act.* 13.46. *Then Paul and Barnabas waxed bold and said, it was necessary the word of God should first have been spoken unto you: but seeing ye put it from you, and judge your selves unworthy of everlasting life, lo we turn to the Gentiles.* and in the 51. vers. *And they shook off the dust of their feet against them, and came to Jerusalem.* For the further proofe of this see *Act.* 18. 6, 7.

Thirdly, that the grace of God might as well appear in giving power to believe, as in giving Christ, and in him forgivenesse of sinnes to be believed. *Rom.*9.16. *So then it is not of him that willeth nor of him that runneth, but of God that sheweth mercy.* Rom.11.6,7. *And if by grace, then it is no more of works.*

Fourthly, that we might apply our selves unto God in the use of those means that he hath appointed for the working of faith in us. *Joh.*6.27. *Labour not for the meat that perisheth, but for that which endureth to ever-*

-lasting life, &c. Isa. 55. 3. *Incline your ear and come unto me, heare and your soul shall live, &c.* Rom. 10. 17. *Faith cometh by hearing, and hearing by the word of God.*

Fifthly, that we might wholly deny our selves, and search, and by seeking find in the Covenant of grace matter of free conveyance of power to believe whatsoever is required to be believed. *Rom.* 4. 16. *Rom.* 3. 24. & *Psal.* 119. 104, 105. *Joh.* 5. 39.

Again, when we look into the Old or New Testament, and there find a command wherein thou art required to be acting and doing something for God.

1. Consider, thou hast a power already given forth to thee, by which thou art able to do the thing required.

2. Or else with the command the Lord conveyes a power to enable thee to do the thing commanded.

When thou lookest upon the Command on thy left hand, then look upon the Promise on thy right hand, wherein the Lord God hath promised to assist thee, and not to *faile thee nor forsake thee.* For I doe know no precept but hath its promise though not alwayes in the same chapter or

For our more carefull practising, doe

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ing and observing all the commands of our God, consider these three things.

1. As he hath promised to enable thee,

2. So he hath promised to reward thee for doing thy duty: so that to every precept there is two promises, the one to enable thee, the other to reward thee, and both to encourage thee.

3. And in case of slothfulnesse and negligence in leaving undone what we ought and might have done,

1. The Lord complains on us.

2. He exhorts us, *Be not slothfull in business, but fervent in spirit serving the Lord.*

3. He threatens us, saying, *Because I have called and you have refused, you shall call, and I will not answer.*

4. He tels us that *we have forsaken our own mercy*; He put a price into our hands, but we as fools had no heart to it; and so our destruction is of our selves: *O Israel, thou hast destroyed thy self.*

Oh then, that all the *Lords inheritance*, Saints by calling, Sons of Sion, would take the Lords advice in these and the like commands, yea in all the will of God! *Phil.* 2. 12. *Wherefore my beloved, as you have always obeyed not only in my presence, but now much more in my absence, work out your own salvation with fear & trembling.*

Q. How shall I do that? (thou wilt say.)

A. Peter, being filled with the Holy Ghost, shewes thee and me how we may do it. 2 Pet. 1. 5, 6, &c. *And besides this, give all diligence; adde to your faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlinesse, and to godlinesse brotherly kindnesse, and to brotherly kindnesse charity; For if these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Iesus Christ; but he that lacketh these things is blind and cannot see afar off. Wherefore give all diligence to make your calling and election sure, for so an entrance shall be ministred unto you abundantly into the everlasting kingdome of our Lord and Saviour Iesus Christ.*

Wherefore I will imploy my power, saith Peter, vers. 12. *I will not be negligent to put you alwayes in remembrance of these things, yea I think it meet along as I am in this tabernacle to stir you up by putting you in remembrance.* Now if Peter had no spiritual strength, how could he stir them up to spiritual things? and if the people to whom he spake had no power, how could they be doing the things commanded?

Now thou, O most excellent piece of all Gods workmanship, Man and Woman! who,

whosoever thou art that readeth these lines; endeavour to know thy own strength, that thou may'st imploy and improve it to him that gave it. Study thy self; examine, what am I able to doe by vertue of that power which I have received from God? Surely I have left many things undone for this very reason, *I was unable to do it*. This ordy I saw on the one hand, that I could of my self do nothing; but I did not see on the other hand, that I could do all things through Christ enabling me.

It is a blessed thing to improve the power received, in making use of the present opportunity; and it is a dangerous case to neglect it.

1. Because it may be thou may'st not have another opportunity. *Prov.* 1. 24. 26. *Mat.* 23. 37, 38.

2. Because if he give another opportunity, thou art not sure to live to see it.

3. Because, if he doth give another opportunity, and thou live to see it, yet thou having sleighted the Spirit at first, thou are most like to do so still, *Heb.* 3. 13. *Rom.* 7. 5. 2 *Tim.* 3. 8.

4. Because if the Lord doth give thee another opportunity, and thou live to see it and imbrace it, yet thou hast hindred thy

self exceedingly, and hast lost thy sight of Christ for many days. *Joh.* 20. 24, 25. A man that knowes not his own strength, is like unto a man that hath a great summe of money that lieth in a corner, and he doth not improve it, and so gets nothing by it; for he knows not of it, he hath a Talent, but it is hid in a napkin and buried in the earth.

1. I do but ask thee (O man) whosoever thou art, that readest these lines, dost thou not think in thine own conscience, that there is many a man and woman belonging to the Election of grace, that do die in despair (as it were) and without assurance in point of manifestation, that might have resigned up their souls to God in full assurance, if they had obeyed God in *giving all diligence to make their calling and election sure?* 2 Pet. 1. 10.

2. Again let me ask thee, whether thou dost not think in thy conscience that most men and women, with *Martha*, are *troubled about many things*, whereas they might with *Mary* chose the better part. Luk. 10. 41, 42.

3. Again, I do but ask thee whether thou dost not deprive thy self of thy comfortable well-being here in this life, by thy not looking more narrowly to thy conversation? 2 Cor. 1. 12.

Many

Many things more might be here recited for the confirmation of this truth, *That there is a power natural, and a power spiritual; and the neglect of the improvement of each is sinfull.* But at present I shall be silent, no make any further progresse therein, only I shall endeavour to answer some objections that haply may arise against it; and then I shall give you a few reasons, why I have written this, and shew you the necessity that we have of knowing this power, by the danger of not knowing it.

First I shall endeavour to answer a few Objections that haply may arise in the thoughts of some against it; and so much the rather, because I know that we live in an age wherein some men make it the greatest peece of their Religion to be at catch, and to esteem very highly of themselves and their own judgments, and undervalue others, as the proud Pharisee, *Luke* 18. 11, 12. and quite contrary to the command of God, *Phil.* 2. *Let each esteem others better then themselves.* But to proceed.

Obj. 1. If there be a natural power in all, and a spiritual power in some, by vertue whereof they can act and do as they should, humbly conceive, that you must either by holding this destroy Free-grace, or the Free will.

A. I answer: In all that I have said or done concerning the natural or spiritual powers, I have endeavoured to sail between these two rocks, that I might not deny the one, nor hold the other: for if my ship should sail against either of these two rocks, all hopes of coming safe to land would be taken from mine eyes.

First, I have not destroyed Free-grace, neither undervalued it in any measure; for I have said before, that all our springs are in him, and all our supplies are from him, and that all power centers in him as the Fountain from whence all small streams of power do flow. I have affirmed further, that as this power was given freely to us from him, so it is limited in us by him; and when the creature hath improved his power to the highest, he hath done but his duty, *Luk.* 17. 10.

Our salvation is of Free-grace notwithstanding: I have not said that our improving, or not improving our power, can save us, or damn us: But this I have affirmed and do affirm, that by our non-improvement it will exceedingly harm us; for we shall lose much of our outward, and perhaps inward joy and comfort both in life and death; I do not say, our eternal well-

being

being doth depend upon it. All our salvation is of Free-grace from God through the redemption of the Son, and evidence of the Spirit.

1. So that our obedience is not the cause of our salvation; for Gods love was the cause. *Joh.*3. *For God so loved the world,* &c.

2. Our obedience and good works is not the way; for *Christ is the way, the truth and the life.*

3. Our improvement of our power in way of good works, is not the evidence as to our selves, for that is the work of the Spirit of God in us.

4. But our good works do glorifie God and inform and edifie our neighbours.

First they glorifie God, *Mat.*5.16.

Secondly it doth inform our neighbour; for he cannot judge of us but by our fruits, *You shall know a tree by its fruits,* saith Christ.

Thirdly, it doth edifie our neighbour, when every step of our conversation is an instruction to him: and the Apostle saith, that some are won to God by the good conversation of others.

2. And as for Free-will in man, I know none, unless it be such a Free-will as was in *Paul*, Rom.7.18. *For to will is present with me.* and ver.13. *When I would do good, evil is*

present

present with me, I know no free-will there, unlesse it be a free-will to sin. A man naturally cannot act in things supernatural; as to instance, a man cannot believe, unlesse the Spirit of God work faith in the soule; and yet a man according to common providence may bring his body to the Ordinance of Hearing, which is the meanes ordinarily by which the Lord doth work faith, *Rom.* 10. 17. But he, the Lord God Almighty, is the Author and finisher of it, *Heb.* 12. 2. And he makes us willing and desirous to have it wrought in us: so that he doth not work it whether we will or no. So the Holy Ghost, that works faith, is not said to believe; Man is said to believe.

Now though man cannot believe of himself, without the power of the Lord; yet man is to attend upon all meanes, as hearing, reading, meditation, conference: for these be his appointments, and he hath promised his presence in, and blessing upon the use of these meanes to make them effectual. Hence it is that the Lord commands us to wait on him in the use of meanes. Prov. 20. 22. *But wait on the Lord, and he shall save thee.* Isa. 30. *Blessed be all they that wait for him.* Isa. 40.

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They that wait upon the Lord shall renew their strength. Isa. 40. 23. *For they shall not be ashamed that wait for me.* Lam. 3. 25. *The Lord is good unto them that wait for him, to the soule that seeks him.* Isa. 64. 4. *Eye hath not seen, eare hath not heard what the Lord hath prepared for those that wait for him.*

Now a man cannot be said to wait upon God, unlesse he wait upon him in the use of means, to which he hath promised his presence, which are his appointments and walks, wherein he hath been, now is, and hereafter will be found.

Next I shall come unto the Reasons why I have written of the Natural and Spiritual power, *viz.*

First, I have heard many say, *They ought not to pray, read, meditate, conferre, or assemble themselves together, to the practice of any known duty, untill the Spirit by its fresh gales and movings put them upon it*; And I am mightily mistaken, if some have not staid so long for these fresh gales and movings of the Spirit, untill they have quite forgotten to pray, or hear, or confer of any spiritual thing, unlesse it be in a carnal way: Now it is true, that is the principal time in which a Soule ought to act, but not the onely time; I say again, it is the principal time, but not the onely

onely time. First, that it is the principal time, I have no need to prove; for all rational men will and doe grant that: But then, secondly, It is not the onely time; for we finde that the command lies upon us as well at one time as another; next, there is no time, in which we are not in want, and therefore need still to seek. Again, we finde in Scripture, written for our learning, that the Saints acted sometimes in their greatest deadnesse and coldnesse, as *David* and others; When they found themselves dead and dull, cold and slothfull, yet we finde they stir up themselves as men, sensible of their state: to instance in one for all, *Psal.* 119. 25. *Quicken thou me after thy loving kindenesse, so shall I keep the testimony of thy mouth, &c.* Again, Psal. 119. 170. *I am afflicted very much, quicken me O Lord, according to thy word*: So vers. 159, *&c.* so in Psalm 143. verse 11. *Quicken me, O Lord, for thy name sake*: so in another place, he prayes, *Renew a right Spirit within me*; and again, *Restore again to me the joy of thy salvation.* In a word, let me ask thee O man, who is it that doth let us see our unfitnesse, lukewarmnes, and coldnesse? Doth not God discover this by his Spirit? and doth not the same Spirit that doth enable us to see our wants,

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move us to ſeek for ſupplies from the fountain; as it is ſaid in *Job*, *The Lord ſpeaketh once, yea twice, and man perceives it not.* So I know by experience in my ſelf and others, that we have many movings and ſtirrings of the Spirit of God within us; and either we take no notice of it, or if we do, we queſtion in our ſelves, whether it be the ſtirrings of the good Spirit, or proceeds not from the evil Spirit? And ſo we ceaſe to act, becauſe we be unſatisfied. But in ſome caſes the Spirit that doth move us to it, will undoubtedly carry us forth to the doing of what it moves us to; *What are we*, ſaith the Scriptures, *that we could withſtand the Spirit?*

But in other caſes we are ſaid (as in the *Acts*) *to reſiſt the Holy Ghoſt*; and in another Scripture *Quench not the Spirit, and be not unfaithfull to the Spirit of God; and grieve not the Spirit of God, whereby you are ſealed to the day of Redemption.* It will be of ſingular uſe then to Chriſtians, to endeavour to diſcern between the motions of the Spirit of God from the motions of our own ſpirits, that when we finde a motion begin to ariſe in us, before it come to action, we may either ſuppreſſe it, or cheriſh it: if it come from our own ſpirits, then to quench it,

and

and bring it into captivity to the obedience of Christ; If from the Spirit of God, then let the motion arise, let thy will will the thing, let thine affections affect it, that so that motion may end in action.

Object. But how shall I know, when the motion doth arise from the Spirit of God, and not from mine own spirit?

Answ. 1. The motions of the Lords Spirit doth move thee to that, and onely that, which is agreeable to the spiritual sense of the Scriptures.

2. The true Spirit doth move us to that which doth tend to the denying of our selves, and the exalting of God alone in the person of Jesus Christ; See *Job.* 16.13,14.

3. The motions of Gods Spirit are not carried on, but with abundance of opposition, opposition within you and without you, on the right hand and on the left.

4. When two motions arise within you together, as it were, and both seem to be according to the Scripture, and both seem to exalt God, and to deny self; then before thou prosecute either, consider as in the presence of God, whose servant thou art, which of these things that I am moved unto will be most for the honour of God? then that one, as the Mistress commands the Servant

vant to clean such a room immediately, and not to touch any thing till that be done; whiles the Maid is in the midst of her work, the childe falls in the fire, the servant leaves the work, and runs and takes up the childe, and is commended of her Mistresse for so doing: So that which doth make most for the glory of God, and for our spiritual advantage, is first to to be done, and doth undoubtedly proceed from the Spirit of God. I might instance in many other particulars, as to examine the rise of the motion, next the prosecution, and thirdly the ends, but I forbear: So then the first reason why I have endeavoured to prove there is a power natural, and a power spiritual, is, that we might so know it, as to imploy it to the best advantage.

A second reason is, to prevent as much as in me lyeth, the further spreading of those grosse and dangerous errours that will follow, if there be not a power in the creature which he hath received from the Creator, either in his Creation or Regeneration to prevent those evils.

First, if there be not a power in men neither natural or spiritual, but onely God in them; then all the creatures abuse of nature, laid to the creatures charge in

the first and second Chapters of the *Romans*, must be taken off the creature, and laid upon God.

Secondly, if there be no spiritual power in a man spiritualized; then it is no sin to him to neglect all spiritual duties, and so he may charge all his omissions, and all his commissions upon his Maker. For he would have done whatsoever he had been commanded, if he had received any power: You might have been teachers of others by this time, if you had improved your power, saith *Paul*, *Heb.* 5. 12.

This people did not answer the Lord, and say they had no power: and so for their commissions, they did not charge them upon God, as our *Ranters* do at this day; and that they be liars, St. *James* will testifie, 1. *James* 13. 14, 15, 16. in the 13. vers. *Let no man say when he is tempted, he is tempted of God, for God cannot be tempted with evil, neither tempteth he any man*; v. 14. *But every man is tempted when he is drawn away of his own lusts and inticed.* v. 15. *Then when lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death*, v. 16. *Do not erre my beloved brethren.* Whosoever then doth charge the most righteous God with our unrighteous actions, doth erre in the highest nature.

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I have admired at the ſubtilty of Sathan, and the ſimpleneſſe of men, to ſay, That God is the authour of ſin; theſe be liars, like their father the Devil who was a liar from the beginning. Let me tell thee, O vain man, let me tell thee, That the Almighty God cannot commit ſinne if he would: for if thou didſt know what God is, and what man is; if thou didſt know what is the nature of God, and what is the nature of ſin, thou wouldeſt know that they cannot dwell together.

Now ſin is a tranſgreſſion of a Law, but God is under no Law, and therefore cannot tranſgreſſe; there is none above God to give a rule to him by which he ſhould walk; therefore his own will is his rule; he is goodneſſe it ſelf, and therefore cannot do any thing but what is good.

So that which is juſtly called ſin in us, cannot be called ſin in him, if he ſhould do the ſame thing, *viz.* If thou kill a man thou haſt ſinned againſt the Law of God, and the Law of Nature, and againſt the Laws of men: if God overthrow *Pharoah* and all his hoſt in the Red-ſea, he hath done no evil, he hath broken no Law; if he ſend the Peſtilence and ſlay every man in the City, he hath not ſinned; if he drown all the

world at once, he hath committed no evill.

If thou or I should take any thing that is another mans, from a thread to a shooe-latchet, we have sinned by theft:

But if the Lord command the Israelites to borrow Jewels of silver, and of gold, and rayment of the Ægyptians; the Lord hath not sinned in bidding them do it, nor they in taking it, *Wherefore let God be true, and every man a liar.* Canst not thou be contented to father thy sin upon thy brother or sister, or neighbour, as thou doest many times; but must thou father it upon the most holy Lord? doest thou know what thou dost do in this thing? will he not be avenged on such a wretch as thee? *Oh remember from whence thou art fallen and repent.*

And now to wind up all that I shal at present say to the *Power of the Creator given forth to the creature.* Let me tell thee, if thou findest any thing required of thee to be done, & hast no ability to do it; consider there was ability once given thee in the first *Adam*, which thou hast lost by thy fall in him; and it is just with God to require that now of thee, which once he gave thee: then consider that as thou hast lost by the first *Adam*, so thou hast gotten by the second *Adam*; in that blessed [illegible] he

he enabling thee, thou canſt (with *Paul*) do all things.

And that will be the next thing that I ſhall endeavour to lay before thee; Thy fall in the firſt, and the manner thereof; and thy reſtauration by the ſecond *Adam*, and the glory thereof. And do deſire, that ſome one or other that hath a greater diſcovery of the mind of God in theſe things, concerning *The power of God, and the power of the Creature*; concerning *the power Natural, and the power Spiritual*: I ſhould intreat them to hold it forth to publique view; for I am ſure there is great neeeſſity of it, that man might know his own ſtrength.

For I am confident, that I my ſelf and many others have left undone many things that we ought and might have done, for not knowing our own ſtrength wherewith God, even the God of power had ſtrengthened us. Wherefore I do in the preſence of my Maker declare unto the whole world, That I was not ſtraightened in him, but in mine own bowels; That he hath not been wanting to me, firſt not only to give me ſtrength, but ſecondly to ſupply me in renewing that ſtrength day by day. Wherefore *let God be true*, and I and all my fellows, if we charge God with not enabling us, *liars*.

Rom. 3. 4. *Let God be true and every man a lyar.* Oh then, let not the righteous God be charged with your unrighteousneſſe! and let not the moſt holy God be charged with your unholineſſe! But *ſtirre up the talent that is in thee*, as in 2 *Pet.* 1. 13.

Do as *Jacob* did, wreſtle with God, let him not go till he bleſſe thee; give him no reſt till he make Jeruſalem the praiſe of the whole earth. *Iſa.* 52. 1. *Awake, put on thy ſtrength O Sion, put on thy beautiful garments!* O *Jeruſalem*, thou holy City, open to him, for he now knocks; flie to this City of refuge, and thou ſhalt be ſafe: *For the name of the Lord is a ſtrong tower, the righteous run to it and are ſafe.* If thou didſt but ſee him, thou wouldeſt admire him, and count all things vanity in compariſon of him: If thou didſt but know him, thou wouldſt be ſo raviſhed with the love of him, that *many waters could not quench it:* If thou didſt but taſte him, thou wouldſt hunger and thirſt after him more then doth *the Hart after the water-brooks.* Oh *taſte and ſee that God is gracious!* It's life to know him, it's heaven to behold him, it's melody to hear him, it's endleſſe happineſſe to enjoy him. Let it be our care to obey him, and improve all our ſtrength for him: let us not *ſpend our money for that*

which

which is not bread, and our pains for that which will not profit. Let us run the wayes of his commandments, for he hath enlarged our heart, and ſaid, *that he that doth theſe things ſhall never be moved.* Improve thy power for him, part with thine eſtate for him; *give, and it ſhall be given thee again,* Luk. 6.38. *Good meaſure preſſed down and ſhaken together and running over.*

Me thinks I hear the voice of thy Saviour ſaying to thee: *O thou obedient ſonne, come, come, thou haſt been faithful in a little, I will give thee more; come, enter into thy Maſters joy; for thine obedience to me did ariſe from thine intereſt in me, manifeſted to thee by me.*

NOw I ſhall ſpeak to our Fall in the firſt *Adam,* and of the ſubtlety of Sathan therein.

There be two things of abſolute neceſſity for a Chriſtian to be well acquainted with, *viz.*

1. Our fall in the firſt *Adam.*
2. Our reſtauration by the ſecond *Adam.*

Upon theſe two points doe the two Teſtaments frequently treat; inſomuch that thou canſt hardly read one Chapter, but (more or leſſe) thou ſhalt find the Prophet, or Apoſtle ſpeaking to one or both

states, or something conducing thereunto, and some Chapters speaking and treating wholly of that twofold state, as *Rom.* 5. &c. Nay, I have observed, that when I have heard a Gospel-Sermon, wherein were many particulars; or when I have heard godly men in a long debate about the principles of religion; I have (I say) observed, that the summe and substance of their discourse or teaching hath for the most part been to shew what men were in the first *Adam*, and the misery of all in that state; or else what they be in the second *Adam*, and the glory of that state. And when my memory hath been too weak to comprehend the abundance of particulars that I have heard, I referre all that I have heard to these two particulars, and found singular benefit thereby, *viz.* What do I know more now by all that I have heard this day, then I did before, of the state I was in, and of the state I am now in?

First then of the first *Adam*, the Scriptures speak of him in a twofold state.

1. The first is the state of innocencie before he fell.

2. And secondly of his state of misery after he was fallen.

Of the first of these states I shall say nothing,

thing, it being well known to moſt men; and of the ſecond of theſe ſtates, I ſhall ſpeak or write but a very few words.

Adam and *Eve* being in Paradiſe, and looking upon themſelves as indeed they were the moſt excellent peeces of all the Creation, bearing the Image of their Creator; the Lord left them a Law, and left them to the freedome of their own will; if they did obey, to live; if they did diſobey, to dye. But through the temptation of Sathan, they both ſoon caſt off their Makers precepts, and through the temptation of Sathan they tranſgreſſed the commandement of God in eating the forbidden fruit, and thereby fell from the ſtate of innocency wherein they were created, and ſo brought upon them and all their ſeed, the loſſe of communion with God, and his diſpleaſure, and obtained a curſe, ſo as we are by nature the children of wrath, bondſlaves to Sathan, and juſtly liable to all puniſhments in this world, and that which is to come.

O thou *Adam*, what haſt thou done? for though it was thou that ſinned, thou art not fallen alone, but we all that came of thee! O the infectiouſneſſe of Sinne, ten thouſand times more infectious then the

Plague

Plague and Pestilence; for many have lived in the City when the noysome Pestilence hath been, and yet have been free: but behold this original transgression hath spread it self into all the corners of the earth; so that no man, woman, or childe, that ever was, now is, or hereafter shall be, is free from that infection; and that original sinne as the root, bringeth forth actual transgression as the branches; sins of omission, or commission, as the fruit.

Oh thou *Adam*, what hast thou done? for though it was thou that hast sinned, thou art not fallen alone; but we all that came of thee, as being then in thee, are infected by thee: *O miserable men that we are, who shall deliver us from this body of death?*

Thus much of the nature of the Fall: now of the manner of the Fall, and of the subtilty of the Devil, that old Serpent therein. He himself being fallen, comes to the Garden in the form of a Serpent, out of envy to mans happinesse, he boards the woman thus: Hath God said, *Ye shall not eat thereof?* as if he should have said, It is a likely matter that the Lord cares what you eat, what, do you think that he stands upon an apple? hath he created all things for you? then do ye use them. This is the first assault, which

the

the woman weakly resisteth, beginning at the first to yeeld: whereas God had said, *Thou shalt dye*; she answereth doubtfully and saith, *Lest I dye*: Then the Devil perceiving the woman to stagger, and the ground of her faith to shake, plants all his peeces, and prepares his Army for a storm; for his name is Legion, and he had beleagured the woman before. So the word was no sooner out of her mouth, *Lest ye dye*: but he replies, *Ye shall not dye at all*. What? dye, with eating so fair an Apple? Can there be any hurt in it, O silly woman! *Ye shall not dye at all*.

God he affirmeth, *Ye shall dye certainly*.

The woman saith, *Lest ye dye*.

The Devil that old Liar, saith, *Ye shall not dye*.

Then not giving the woman any respite to bethink her self, or to reply: Oh saith he, God knoweth that your eyes shall be opened, and you shall be as gods: as if he should have said, God envies your happinesse, and I love you so well, that I cannot but tell you of it; for he knows very well, that if you should but eat of that Tree, you should see that which you never saw before, and that you shall be as gods. Oh impudent Liar! for by eating, both *Adam*, and all we

his

his posterity became more like unto Sathan then like unto God: Behold, O silly woman, saith he, what a goodly Tree this is, how pleasant to the eye, delicate to the taste, divine for use; can it do you any hurt? would any but fools abstain? go to, eat, and fear not, I will warrant you no harm. Then the woman seeing it was good for meat, pleasant to the eyes, and a Tree to be desired after to get knowledge; she took of it and did eat, and by these or the like reasons, perswaded her husband, and gave him, and he did eat. O all ye sonnes and daughters of *Adam*, put on all the Armour of God; If it be possible, stand upon your guard; Set forth your Sentinels; Make ready for an Enemy which hath slain your Father, deceived your Mother, cheated and almost undone all your Brethren, defiled your Sisters, wounded your Children, and plundred all your Kindred to the skin, and left them all as poor as *Job*; never be at peace with him, maintain a continual war against him; acquaint all the men and women in the world of his base deceitful cheating tricks, that his ill savour may stinke in the nostrils of all men and women under the Sun, that they may loath him, and stand upon their guard to oppose him; though

though his name be Legion; fear him not, he is a conquered Enemy. If he meet but one poor Saint in the field cloathed with but a little faith as a grain of muſtard-ſeed, this poor Saint will challenge all the devils in hell to give him a meeting; and if they durſt to appear, he will but reſiſt them with a little faith, *James* 4.7. *Reſiſt the devil, and he will flie from you.*

For he is a baſe cowardly beggerly Enemy; he is ſubtle, but there is one that takes care of thee, is wiſer then he; he is ancient and experienced, but thy friend is more ancient then he; he is a Prince, but thy friend is a King of Kings; he is ſwift of motion, he can fly in the air, but thy friend hath the heavens for his Throne, and the earth for his footſtool, filling heaven and earth with his bleſſed preſence; though his preſence is not manifeſted to all, yet he is preſent in all places at all times, beholding all actions. Oh then keep the word of his patience, that he may keep thee in the hour of temptation; hold faſt the word of God, for with that Chriſt put Sathan to the worſt, *Matth.* 4. 1, 2, 3, 4, 5, 6, 7, 8.

Next ſtand upon thy guard at all times, in all places, in all companies, in all ducies, keep up faith (for thou and I fell in the firſt

Adam

Adam through unbelief, and we be raised again in the second by faith,) so the Devil is foiled, he thought to conquer us wholly by unbelief, but we shall overcome him by faith; *Wherefore above all things take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the Devil*, Eph. 6. 16. & Jam. 4. 7.

NOw I shall speak to our Restauration by the second *Adam*, and of the glorious state of all those that are appointed by the Father to be restored by the Son, and sanctified by the Spirit.

If I had the tongue of men and Angels, and understood all mysteries, I could not give thee a full and compleat description in each particular of the happy and blessed state of the Elect by the Father, that are redeemed by the Son, and are or shall be sanctified by the Spirit.

They were servants, but now they be Sons and Heirs, they shall be shortly inheritors and enjoyers; they once knew nothing, *they do now know in part, they shall shortly know as they are known.*

They were dead in sinne, they now are quickned from sinne, they are or shall be quite freed from sinne.

They were naked, they be now cloathed with

with the robe of Innocencie, and they ſhall be cloathed with Immortality.

They were enemies, they be now reconciled, and ſhall be ſaved.

They once with *Adam* hid from the preſence of God; they now take delight in his preſence, and ſhortly they ſhall abide in it for ever.

They were Sathans ſlaves; they now are the Lords Freemen, and ſhall dwell in Sion: they were like a beaſt, they be now like a Prince, they ſhall ſhortly be like the Angels.

They did glory in their ſhame, they now be aſhamed of their ſinne, they ſhall ſhortly be without ſinne and ſhame.

They were like the dirt and mire moſt filthy; they be now like the Moon in her beauty, and ſhall ſhortly be like the Sun in his glory. *Oh the depths of the riches both of the wiſdome and knowledge of God! Oh how unſearchable are his judgements, and wayes paſt finding out!*

What is man that thou art mindful of him; or the ſon of man that thou ſhouldeſt regard him?

As in the firſt Adam we dyed, ſo in the ſecond we are made alive.

In the firſt we loſt an earthly Paradiſe, by the ſecond we have gotten a heavenly

Paradiſe.

Paradise. This is that *Seed of the woman*, spoken of by the Father to our first Parents, *that should bruise the Serpents head.*

This is he that is called, *The repairer of the breach, and the restorer of paths to dwell in.*

So that what we lost in the first, we have made good to us by the second *Adam*, with many additions, as in *Rom.* 5. *Much more, Much more, Much more*; five times in that Chapter is that word, *viz.* in the 9, 10, 15, 17, 20 verses, which is there laid down to declare that our gains by Christ is more then our losses by our first Father, though that was very great.

The first *Adam* brought us under the breach of the Law, and the curse due thereunto; the second *Adam*, being the Lord Jesus Christ the Lord of glory and King of Saints, hath delivered us from the Law, *viz.*

First, from the curse of the Law.

Secondly, from the condemning power of the Law.

First, from the curse of the Law; *For he was made a curse for us*, as you may see at large, *Gal.* 3. 10, 13. compared together. So also *upon him was laid the iniquities of us all*, Isa. 53. 6. and not only our sinnes, but all the punishments due to us for them, of what

nature, kind, and quality ſoever, as you may read at large in that fifty third Chapter of *Iſaiah*, from the firſt verſe to the laſt: So that whole Chapter, *Rom.6.* ſpeaks of his ſufferings for us, and our freedome by him. It would make a larger Volume then I intend to make of this whole Book, if I ſhould but onely name the Chapters and Verſes in the Old and New Teſtament that do ſpeak to this thing. So I ſhall end this firſt point with the words of *Paul, He was made ſinne for us, that knew no ſinne, that we might be made the righteouſneſſe of God in him.*

Secondly, he hath freed us from the condemning power of the Law, to which the Scriptures ſpeak abundantly; I will mention but one or two for all, *Rom.*8.34. *Who is he that condemneth? it is Chriſt that dyed,* &c. *Who ſhall lay any thing to the charge of Gods elect? it is God that juſtifieth.* Rom.8.1. *There is no condemnation to them that are in Chriſt;* (and if you deſire to know who they are) they are thoſe *that walk not after the fleſh, but after the Spirit.* Nay in a ſenſe, being warily underſtood, we are delivered from the moral Law by Chriſt Jeſus the ſecond *Adam.*

There is the Ceremonial Law, and the Levitical Law; the Judicial Law, and the

Moral Law: that we are delivered from the two former, moſt of us do know; and that in a ſenſe being warily underſtood, we are delivered from the two latter, very few do know.

If the Scriptures do ſay we be not under the Law, why is it thought ſuch an improper word for a Chriſtian to ſay ſo too?

A Dialogue between the Law *and the* Goſpel:

Or between a Believer, *and the* Law.

Law. THe Law ſaith, If thou wilt do theſe things, thou ſhalt live in them, *Lev.* 18.5.

Goſpel. Not he that doth this, but he that believeth in me ſhall live, *Joh.* 11.26.

Law. A man is juſtified by works, and that I will prove, *Jam.* 2. 21. & 24.

Goſpel. A man is juſtified by faith, without the works of the Law, *Gal.* 2. 19. & *Rom.* 4.5.

Law. If thou wilt not do theſe things I require

require of thee, I will curſe thee, and there leave thee, *Gal.* 3. 10.

Believer. But Chriſt was made a curſe for me, and ſo freed me from thee, *Gal.* 3. 13.

Law. Thou haſt committed ſuch and ſuch ſinnes, but not brought a ſacrifice for them.

Believ. Oh, but take notice of that Scripture, *Matth.* 9. 13. *I will have mercy, and not ſacrifice.*

Law. But thou haſt gone beyond the bounds of mercy, for thou haſt committed ſuch ſinnes, which God will not accept ſacrifice for.

Believ. But what ſinnes are thoſe that there is no ſacrifice to be accepted for?

Law. Firſt, there is no ſacrifice that will be accepted for preſumptuouſneſſe, *Num.* 15. 30.

2. No ſacrifice to be accepted for neglecting Circumciſion, *Gen.* 17. 14.

3. No ſacrifice for breach of the Sabbath day, *Exod.* 31. 15.

Believ. Oh but my faith layes hold on one that promiſed to cleanſe me from all my ſinnes, ſaith the believing ſoul, 1 *Joh.* 1. 7. So, O Law, I have nothing to do with thee in all theſe things.

Law. But thou ſhalt know that I will

have to do with thee; for I am thy Schoolmaster, *Gal.*3.24. And Christ himself saith, *Matth.*5.17. He came not to destroy me; and *Paul* saith, He doth not make void, but establish me, *Rom.*3. last vers.

Believ. It's true, thou wast a Schoolmaster, and in some sense thou art so still; but he that is come to Christ, is not under a Schoolmaster, *Gal.*3.25. And the Lord Christ came to fulfill thee, *Matth.*5.17. and if fulfilled by him, what dost thou require of me? and whereas *Paul* saith, He doth establish thee, that is, in thy place and room; and so the Law is good if a man use it lawfully, 1 *Tim.*1.8.

Law. But saith the Law, Dost thou make no account of me? Dost thou not know indeed that thou art under me?

Believ. I am not under thee; the Lord tells me so by the mouth of *Paul*, *Rom.*10.4. *Christ is the end of the Law to all that believe.* Again, *Paul* tells me from the Lord, *Rom.* 7.6. *Thou art dead*: and I finde it written in 2 *Cor.*3. from the 11. vers. to the 16. four times in that one Chapter, *Thou art done away.*

Law. Dost thou think, saith the Law, If I were at an *end*, or *dead*, that Ministers and Preachers would preach me up in almost

every

every Pulpit as they do, and ſet me up as a rule to the people? yea and moſt of the people of this Nation do ſtand for me, though they do not obey me.

Believ. O Law, ſee the Lord ſpeaking by *Paul*, and anſwering this queſtion for me, 1 *Tim.* 1. 7. *There be many that do teach the Law, underſtanding neither what they ſay, nor what they affirm.* And further I finde in Scripture theſe things of thee, *viz.*

Thou art weak, *Rom.*8.3. Thou art unprofitable, *Heb.*7.18,& 19. compared together. Thou art dead, *Rom.*7.6. Thou art done away, 2 Cor.3.11.

Law. I pray anſwer to theſe enſuing *Queries*, ſaith the Law: if not, let me tell thee, Thou ſhalt know that thou art under me.

Firſt, what ſhall convince thee of ſin, if I ſhall not?

Secondly, what ſhall work ſorrow for ſin, if not my Threats and Judgements?

Thirdly, what ſhall cauſe thee to forſake ſin, if I ſhall not?

Believ. Firſt, the Spirit ſhall convince me of ſin, *Joh.*16.8.

Secondly, the looking upon Chriſt whom I have pierced; or if you will, Chriſt looking upon me after my ſin, as he did

upon *Peter*, will cauſe me to weep and repent, *Rom.* 2. 4. The goodneſſe of God leads to repentance.

Thirdly, the ſweet love of God is now become my Schoolmaſter to lead me into the paths of all righteouſneſſe, *Tit.* 2 11. 12.

Law. Chriſt was made under me, and did obſerve me, ſo as to obey me, and he commanded thee to learn of him, *Matth.* 11. 28. and to walk as he walked, 1 *Joh.* 2. 6.

Believ. If Chriſt was made under the Law, and did yeeld obedience to the Law, why, it was for me, that he might ſet me free, *Gal.* 5. 1. *Stand faſt therefore in the liberty wherewith Chriſt hath ſet us free, and be not intangled again with the yoke of bondage.* O Law, wilt thou turn Extortioner, to take thy due in my Surety, and impriſon me too; when Chriſt hath paid the debt that I owed thee to a penny, and hath taken up the bond and cancelled it? *Col.* 2. 14.

Law. But ſaith the Law, I would have thee to know that the deareſt ſervants of Chriſt, as well as Chriſt himſelf have been under me: what ſayeſt thou of *David*? *Pſal.* 38. 4. I having ſhewed him his ſin, and pronounced his terrours; he cryeth out, *My*

ſins

sins are too heavy for me to bear. And *Jeremiah* the Prophet lay a long time under me, as the whole book of the *Lamentations* doth abundantly testifie. I could instance in almost all the Saints in the Old and New Testaments, that lay under me: And dost thou think thy self wiser then they, and so make me also of none account?

Believ. The Lord forbid, that I should make my self wiser then they, or compare my self with them! *David* and *Jeremiah*, they were both glorious instruments to set forth the praise, power, and wisdome of God: But, O Law, this let me tell thee, I have now great cause to praise, magnifie, and admire God in his wonderful love to me, in that he gave me a being in this latter day, wherein there is greater light, and a clearer manifestation of his free justification by faith, without the works of the Law, *Rom.*3.28. And that he hath freed me from thee, O Law, and spirit of bondage, that I and others have a long time lain under, *Rom.* 10.4. & *Gal.*4.4,5. & *Rom.*6.14. & *Rom.* 7.6.

Law. But wilt thou not own me so as to take me for thy rule of life?

Believ. No, by no means; and that for these reasons:

First, thou art dead to me, *Rom.*7.6. and I am dead to thee, *Rom.*7.4.

Secondly, becauſe thou wouldeſt be unprofitable to me if I ſhould obſerve thee; for ſave me thou canſt not, for that is by grace, *Eph.*2.5.8.

Thirdly, I will not ſerve thee, becauſe I am not under thee, *Gal.*3.25. but after that faith is come, I am no longer under a Schoolmaſter.

Law. Well, for all this, mind what holy and heavenly *David* ſaid of me, *Pſal.*119.6. *Then ſhall I not be aſhamed, when I have reſpect to all thy commandments.*

Believ. *He that believeth on him*, as the Scripture ſaith, *ſhall not be aſhamed*, Rom.10. 11.28. Iſa.16.

Law. Though thou and others do ſo little eſteem of me, becauſe you do not ſee the excellencie that is in me; yet let me tell thee, that I am glorious, ſo that the children of Iſrael could not behold the face of *Moſes* when he received me, 2 *Cor.*3.7.

Believ. If that which was done away was glorious; much more that which remains is glorious, even the Goſpel, 2 *Cor.*3.11.

Law. But ſaith the Law, If thou canſt clearly prove by Scripture that the Lord that gave me to *Moſes*, did limit me a time,

and

and that I was not to continue to the end of the world in my full power, force and vertue, I will be silent.

Believ. That I will presently prove, *Gal.* 3.19. Wherefore then serveth the Law, saith *Paul?* why, it was added because of transgression till the seed should come, &c. Now this seed is Christ, and this Christ is come: wherefore, O *Law*, give place.

Law. Have I been so strictly observed in all ages, ever since I was given forth, and that by those men that were accounted the most religious men upon the face of the earth: and dost thou, O silly man, and a few such as thou, that art ignorant, and dost not know the Law; dost thou, I say, think to make me void?

Believ. I do not make thee void, but rather establish thee in thy place and room, *Rom.* 3.31. and so in 1 *Tim.* 1.8. *But we know that the Law is good if a man use it lawfully.*

Again, if I had lived in those dayes in which thou wast in force, I had been under thee as well as those you name before; and I do conceive that thou, O *Law*, wast in full force, power, and vertue from the time that *Moses* received thee upon the Mount, until Christ came in the flesh.

Nay

Nay, and after he came in the flesh, thou wast in force, until the Lord Jesus had submitted unto thee in all thy demonstrations, and obeyed thee in all thy precepts; so that there was not one thing that thou requirest to be done, but he did do it, till at length there was no more required; so Christ declares it was finished, *Joh.* 17.4. *I have finished the work that thou gavest me to do*, &c.

Nay, O Law, he did not only yeeld obedience to thy commands, and so fulfilled thee, but he did suffer all thy torments and judgements, as if he had broken thee. Thou couldest but require a compleat and intire obedience both in principles and practise; and in case of disobedience, to suffer the punishment due to such a sinne or sinnes; this was all thou hadst to say. Now the Lord Christ took mans nature, and was made under thee, and in all things observed thee in point of action, and submitted to thee in point of suffering: And if thou ask me how this obedience of Christ the second *Adam*, is become mine? Let me ask thee, O Law, how was the transgression of the first *Adam* imputed to me? was I not in his loyns, and so partaker of his sinne by natural generation? and am I not also in the second *Adam* by spiritual regeneration,

and

and so partaker of all his obedience and righteousnesse by communication? Read understandingly, 1 *Cor.* 1. 30, 31. & 2 *Cor.* 5. 21.

Law. If thou, and a few such as thou art, do winde and twist your selves out of my power, as not to hearken to me in my precepts, nor fear me in my threatnings; yet let me tell thee, O man, That the greater part of men and women that ever have heard of me, are yet under me, and shall be judged by Christ according as they keep me, or break me.

Believ. That the greater part of men and women that ever heard of thee are still under thee, I have granted before in what I have said in answer unto thee. And whereas thou sayest, they shall be judged by thee, or by Christ, according as they keep or break thee; there is something in it, though I cannot fully grant it. First, there is something in it: for our Lord Jesus Christ preaching to the Jews which were under the Law, *Joh.* 5. from the 17. verse to the end of that Chapter, you may read many things to be considered, and in the 40. verse Christ tells them, *You will not come to me that you might have life.* And when Christ takes his leave of the unbelieving Jews in the 45

verse,

verſe, he tells them, that ſeeing they would not be brought off the Law to the Goſpel, he ſpeaks to them ſaying, *Do not think that I will accuſe you to the Father for not imbracing me in the Goſpel; no, no, there is no need of that: there is another that is ſufficient to condemne you, even the Law of Moſes in which you truſt.* As if Chriſt had ſaid to them, there needs not mine accuſation to compleat your condemnation; that very Law that you ſeem to ſtick to, will condemne you; but had you underſtood that Law in the Spirit as you did in the Letter, you would not have rejected me, for *Moſes* writ of me, verſe 46.

For ought I know, thoſe that do live and dye under the Law of Nature, ſhall be judged by the Law of Nature. *Rom.* 1. & *Rom.* 2. both thoſe Chapters do ſpeak much this thing.

And ſo for thoſe that do live under the Law of *Moſes*, they ſhall, for ought I know, be judged by that Law, as in *Joh.* 5. 45. And whereas I ſaid, I could not fully grant it, theſe be my reaſons or Scriptures; *This is condemnation*, ſaith Chriſt, *that light is come into the world, and men love darkneſſe rather then light*. And again, they be condemned for unbelief, *He that beleeveth not, is condemned*

ned already, Joh. 3. And again, in the *Hebrews*, *They were ſhut out becauſe of unbelief.* But I have not ſaid, that the Law in the Spirit did not lead them to faith.

Law. I muſt indeed confeſſe, that there is a greater and clearer light held forth in the Goſpel then in the Law, and a better Covenant eſtabliſhed upon better promiſes, *Heb.* 8. 6,7,8,9,10.

But if I may not go before, doth it therefore follow that I may not come after? If I may not ſit in *Moſes* Chair at the upper end of the table, muſt I not therefore ſit at all? Pray, if thou canſt, tell me where is my place?

Believ. Thou muſt not have any Tabernacle built for thee, *for a greater then thou art is here*, *Mar.* 9.7. When *Peter* ſaw *Moſes* in his glory, he would have made a Tabernacle for him; but the Lord took away *Moſes*, and anſwered *Peter* to his foregoing requeſt to Chriſt, touching a Tabernacle for *Moſes*, ſaying, *This is my beloved Sonne, hear him*, *Mar.* 9.7.

But the Law in the ſpiritual ſubſtance of it, I ſuppoſe is ſtill in force; for the Law in the Spirit, is the Goſpel; for the Goſpel doth hold forth thoſe things in ſubſtance, as the Law did in types and ſhadows: as we

do

do receive light from the same Sunne when he is under a cloud, as we do when the cloud is over, and he shine in his brightnesse; the light is the same for quality and nature, but not for quantity or measure. For the Gospel doth not teach any other Religion then the Law did; but there is a more glorious administration, and a more clearer dispensation of the love of God in the face of Jesus Christ under the Gospel, then was under the Law, 1 Cor. 12.5. *Now there are differences of administrations, but the same Lord, and there are diversities of operations, but it is the same God which worketh all in all.* So that for the substance we have no other Gospel now then that was preached to our first parents in Paradise after their fall, as you may see *Gen.* 3.15. *The seed of the woman shall break the Serpents head.* Here is the substance of all Law and Gospel included and contained in these words. But this Gospel was preached something darkly, and yet not so darkly, but that many believed and were saved. Well, in processe of time, the Lord gave forth the Law, wherein were orders and ordinances, types and shadows held forth in several administrations; so that now there was a far clearer preaching that Gospel, *Gen.* 3.15. *The seed of the woman*

man ſhall break the Serpents head. Then ſhall you finde all the Prophets riſing up one after another ſpeaking of Chriſt, and the glory of his Kingdome; and as one did ſucceed after another in proceſſe of time, ſo the latter did exceed the former in their knowledge of this myſtery; and at length in the fulneſſe of time, Chriſt, whom all theſe had ſpoken of, and many believed in, came into the world; then ſprang up a greater light then ever was before, for here was come the ſubſtance of all the former types, ſo that never man ſpake as this man, neither were there ever ſuch miracles done by any as were done by him: well, Chriſt tels the people, *That thoſe that did believe in him, ſhould do the ſame works, and greater then theſe*: And after his aſcention, what wonderful things were done by the Apoſtles, every day? the love of God in the face of of Jeſus Chriſt, was more and more held forth; and ſo through the goodneſſe of God unto this day, and at this preſent time, is the Lord diſplaying the banner of his love in deſtroying our darkneſſe by the brightneſſe of his appearing. Now then, O Law, thou in thy time and place wert glorious, but the Goſpel is much more glorious, the ſpiritual ſubſtance of thee doth remain,

main, but all thy rudiments and beggerly elements must tumble down.

And for my part, I am commanded by my Father, *Col.* 2. 21. 22. saying of them, *Touch not, taste not, handle not, for all are to perish that use them.* v. 23. *Which things have indeed a shew of wisdome in will-worship.* Shall I run to the light of a star, when I may have the light of the Moon? Shall I run to the light of a candle, when I may enjoy the light of the Sun? Shall I cry up shadows, when I may enjoy the substance? Shall I abide under the Law, when I may be under the Gospel? No, Law, no; *I have not so learned Christ.* I desire now, with *Paul*, *to know nothing but Christ and him crucified*, 1 Cor. 2. 2.

Law. Well, saith the Law, as thou hast dealt plainly with me, so shall I do with thee; give me leave then, and I will tell thee that the fault lies not in me, that I am so much cryed up, and held forth at this day; the Clergy and the Laity will not go to Christ, till (as they say, not I) I say they will not go to Christ untill I have prepared them for Christ: they preach me in the letter, and understand me in the letter; whereas if they understood me in the spirit, I should lead them to Christ, if Christ did not

lead

lead them to me: yet these men in their words, will many of them deny me, as to have any hand in their justification or acceptation; but though they deny me in words in these or the like things, yet they acknowledge me in their deeds, just as those words of *Paul*, Rom. 9. 32. *Wherefore? because they sought it not by faith, but as it were by the works of the Law, for they stumbled at that stumbling stone.* Now this word (*as it were*) if it were unfolded, as now it lyes sealed; you should finde most men seeking righteousnesse, if not absolutely by the Law, yet as it were by the works of the Law, &c.

Belie. In this that thou hast said, O Law, I have nothing to except against, for I see we both agree, though there was a mis-understanding between us at first; yet it is true, the fault is not in thee, O Law, that men put thee in the room of Christ, no more then the brasen Serpent was in fault whom the people did Idolize; the fault was in the people, and not in the Serpent: so at this day, mens seeking righteousnesse by thee, becomes their own evill, not thine; and as thou hast said, though men will not acknowledge that they seek righteousnesse by the Law, yet they doe seeke it as it were

were by the workes of the Law.

Now here lyeth one of the greateſt differences between the Law and the Goſpel; both ſpeak of working, and both ſpeak of reſting; onely herein lyes the difference, under the Law before Chriſt was come, the people were to work firſt, and reſt afterwards; that is, they were to work ſix dayes, and reſt the ſeventh; when they had done their work, then enter into reſt: now under the Goſpel, we are to reſt firſt, and work afterwards; for as the Sabbath of reſt was the laſt day of the week, ſo our Lords day of reſt is the firſt day of the week: *We are firſt to receive a Kingdome that cannot be moved*, Heb. 12. 28. and then next *to ſerve God acceptably with reverence and godly fear*. We are firſt to believe, and then in the next place, to ſhew our faith by its works; we are firſt to ſee our intereſt in the promiſes, and then to *cleanſe our ſelves from all filthineſs of fleſh, and ſpirit*. *Into whatſoever houſe we enter, we are to ſay, peace be to this houſe, firſt, before we are to ſhake the duſt off our feet as a witneſſe againſt them*. So much concerning freedome from the Law by Chriſt that fulfilled the Law, &c.

I

What Christ hath delivered us from, and restored us unto.

I Shall onely speak of two things more briefly, *viz.*

First, what we are delivered from by Christ.

Secondly, what we are restored unto.

First, what are delivered from, and herein I might instance in many things; I shall onely make mention of two.

First, we are delivered from sinne.

Secondly, from death the wages of sin.

First, we are delivered from sinne, *Isa.* 35.6. it was all laid upon him, and so we became free. *Rom.* 6. 18. & 22. verses compared together. 1 *Pet.* 2. 24. 2 *Cor.* 5. 21. *Matth.* 8. 17. *Rom.* 6. 11. *Col.* 1. 22. 1 *Thess.* 3. 13.

Secondly, those, and onely those that are in Christ are delivered from death the wages of sinne; *O death*, saith Christ, *I will be thy death*, Isa. 25. 8. *He hath swallowed up death in victory.* 1 Cor. 15. 55, 56, 57. *O death where is thy sting, O grave where is thy victory? the sting of death is sinne, and the strength of sinne is the Law. But thanks be unto God who giveth us the victory through our Lord Jesus Christ*, &c. So then by Christ a believer is freed from the Law: First, from the curse

Secondly, from the condemning power. Thirdly, from sinne; and Fourthly, from death.

Secondly, let us a little consider, as what we be delivered from, so what we are restored unto. I shall not undertake to set forth this in the heigth and breadth, depth and length, but onely give a hint to it, as I have ability and time, knowing that I am straitned in both:

Ye were servants, you be now friends of Christs, *Joh.* 15.15.

And if that be too little, ye are Sonnes and Daughters.

If that be too little, are calls you his Brethren, and Sisters, *Heb.* 2. 11.

If that be too little, he calls you his Chosen, Spouse, and Wife, *Rev.* 21.9.

If that be too little, he tells you that you be members of his own body, 1 *Cor.* 12.12.

If that be too little, he tells you that you be heirs with him, *Rom.* 8.17.

If that be too little to expresse the abundantnesse of his love to you, he tells you, *That the glory which the Father gave to him, he hath given to you, that you may be one, as the Father and he is one.*

If that be too little, he tells you, *That if you be joyned to the Lord, you are one spirit,* 1 Cor.

If

If this be too little, he tells you indeed, That all theſe things above-mentioned, are but a taſte of what you ſhall ſhortly be, 1 *Joh.*3.12.

Oh thou moſt noble overcomming Saint, ſervant of the moſt High God, heir of promiſes, and Son of Sion! Conſider what thou art come from, and now by Chriſt come to, *Heb.* 12. 22,23,24. *But ye are come unto Mount Sion, and to the City of the living God, the heavenly Jeruſalem, and unto an innumerable company of Angels, to the general aſſembly and Church of the firſt born, which are written in heaven, and to God the Judge of all, and to the ſpirits of juſt men made perfect, and to Jeſus the Mediator of the new covenant, and to the blood of ſprinkling that ſpeaketh better things then that of Abel.*

Now manifeſtly and truly mayeſt thou ſay, *I am my beloveds, and my beloved is mine. He that toucheth me, toucheth the apple of his eye,* My Father is ſo tender of me, that he takes all the wrongs done to me, as done to himſelfe; he that perſecutes me, perſecutes him, *Act.*9.4. And he that hath pity and compaſſion on me, the Lord takes it as done to himſelf, *Matth.*25.40.

David ſaid, *Who am I, that I ſhould be ſon in law to King Saul!* but I may ſay, Who am I, that

that I should be Son and heire, yea coheire to the King of Kings. I was a dry and barren tree fit for nothing but burning, but I shall flourish like a tree planted by the rivers of water.

O how often did he call, how earnestly did he knock, how powerfully did he strive, how long did he wait upon me before my stubborn heart would yeeld! If he had never loved me, I had never loved him: If he had never drawn me, I had never run after him: If he had never sought me, I had been straying in the wilderness of iniquity, and feeding in the fields of vanity, as most are: but now he hath avouched himself to be mine, and I have avouched my self to be his, *Hos.* 2.19. *I will betroth thee to me*; So I became the Bride, the Lambs wife.

First, Christ comes and woes me, 2 *Cor.* 5.20.

Secondly, he gets my good will, and I became his, 1 *Joh.* 12.

Thirdly, he makes my soul fruitfull, *Joh.* 15.5.

Again, as he is a husband to all his people, in that he performs all offices of love as a husband, he comes not short in any thing, but transcends and goes beyond

yond a husband in every thing: as to instance, Death or poverty, imprisonment, make a separation in part or in whole between a man and his wife; but none of these can make a separation between Christ and my soul. Again, in other marriages a man seeks to marry one that is rich, but Christ seeks for no riches, but takes the poor to make them rich.

In other marriages a man looks for beauty, but Christ marries those that are in their blood, that he may beautifie them with his own beauty. Again, in other marriages, infirmities in a wife do many times abate the love of the husband to the wife, it is not so with Christ to his Spouse. Again, if the wife play the harlot, the man will put her away, it is not so with Christ, as you may see, *Jer.* 3. 1. *But thou hast played the harlot with many lovers, yet return unto me, saith the Lord.*

Well then, saith the soul, let friends forsake me, let enemies deride me, let all worldly comforts leave me; If I can but enjoy Christ for my husband, it is enough. Many more glorious things might be spoken of the blessed state of a Christian restored by Christ: but I leave it to those that have greater enjoyments of it, and that

winde up all with this word of consolation, *Blessed, yea thrice blessed is the man*, saith *David, whose sinne is covered*: If Sathan seek for thy sinne, and wicked men seek for thy sinne to lay it to thy charge, *Who shall lay any thing to thy charge*, saith *Paul*. Thy sinne shall be sought for, and shall not be found, saith the Lord by the Prophet *Jeremy*, *Jer.* 50.22.

Sinne may break thy communion, but not thy union with God.

Those that have the enjoyment of their Restoration, may be known by their Conversation.

THere be many men and women that will give their assent and consent to the foregoing truth, That the Lord Christ hath done many and wonderful things, such things, *that eye hath not seen, ear hath not heard, neither*, say they, *hath it entred into the heart of men to conceive or understand, or comprehend them*. Nay, they can tell you a large story of the blessed state of the Saints after death, how they shall be for ever in the presence of the Lord their God; *In whose presence there is fulnesse of joy, and pleasure at his right hand for evermore; then sorrow and mourning shall flye away, and then the Lord shall*

wipe

wipe away all tears from their eyes; and there ſhall be no more death, neither ſorrow, or crying, neither ſhall there be any pain.

But, O man, whoſoever thou art that doth thus ſpeak of the joyes of heaven, doſt thou ſee thy own intereſt in theſe mercies? canſt thou ſee thy ſelf to be a childe of this Father of mercies? canſt thou ſay, *My ſpirit doth rejoyce in God my Saviour?* canſt thou ſay with *Thomas*, *My Lord, and my God?* or doſt thou ſuppoſe it to be ſo, as the Church *Rev.* 3.17.

O conſider, moſt do deceive themſelves, thinking they be ſomething when they are nothing: nay let me tell thee, moſt of the faith, hope and aſſurance, that men have taken up, is not the faith, hope, and aſſurance of the Goſpel of Chriſt: It will not ſtand thee in ſtead in the time of need. There be many will come to Chriſt at the laſt day, ſaying, *Lord, Lord, open to us, for we have eat & drunk in thy preſence*, Luke 13.25,26,27. but he ſhall ſay, *I tell you I know ye not whence you are. Why call you me Lord, Lord, and do not the things that I ſay?*

O if thou art a ſervant of Chriſt indeed, then it is thy meat and drinke to do his will.

Doth the Lord love thee? what evidence haſt

haſt thou of his love in thy ſoule? doth his Spirit witneſſe with thy ſpirit that thou art his? or haſt thou that white ſtone within thee, that hath a name that none can read but thy ſelfe? how ſhall I and others know that the Lord loveth thee, and that thou haſt this evidence of his love in thee, unleſſe I ſee thee walk as one of thoſe? *Gal.*5.25. If thou doeſt live in the Spirit, then walk in the Spirit; if thou ſay thatthou doeſt walk in the Spirit, then thou doeſt not fulfill the luſt of the fleſh, *Gal.*5.16. How ſhall I know that thou art one of the diſciples of Chriſt but by thy love to Chriſt and his people. *Joh.*13.35.

Now, O man, wherein doth thy love to Chriſt appear? what doſt thou do for him? Again, wherein doth thy love to his people appear? 1 *Joh.*5.1. *Every one that loveth him that begat, loveth him alſo that is begotten of him*: if thou ſayeſt that thou doſt love them, I ask thee whether that love of thine be ſuch a love as Chriſt requireth, *Joh.*13.34. Doſt thou love them as Chriſt doth love them, with a free and an univerſal and conſtant love? Again, doeſt thou know God? if thou doeſt not, then he will come in flaming fire taking vengeance againſt thee, 2 *Theſſ.*1.8.

If thou ſay that thou doeſt know him, I

ask

ask thee, how doth it appear? 1 *Joh.* 2. 4. *He that ſaith he doth know him, and keepeth not his commandements, is a liar.*

If thou ſay, But I look upon my ſelfe as a godly man, and others do account me very zealous and religious! But I ſay again, why then do ſo many unſavoury ſpeeches proceed out of thy mouth? *Jam.* 1. 26 *If any man among you ſeem to be religious, and bridleth not his tongue*; mark that man, *his religion is vaine.*

If thou object again, Oh but I am accounted a very wiſe man, and a knowing man! But I ſay again, as in *Jam.* 3. 13. *Who is a wiſe man among you, and indued with knowledge, let him ſhew out of a good converſation his works with meekneſſe of wiſdom.* Doth thy converſation evidence to me thy regeneration? Thou art a tree; how ſhall I know thee but by thy fruit, *Matth.* 12. 33.

If thou art grafted in the true Vine, why doeſt thou bring forth wilde grapes? *Iſa.* 5. 4.

It is true, thou doeſt ſay that thou art one of Chriſts: but then I ſay thou oughteſt to walk as he walked, 1 *Joh.* 2. 6. If Chriſt be thy King, where is thy ſubjection to his will? If Chriſt be thy Prophet to teach thee, why art thou ſo ignorant? If he be

thy

thy Priest to offer sacrifices for thee, where is thy faith to evidence thy trust in him? If thou sayest that thou hast faith, why doth it not appeare by thy workes? *Jam.* 2.20.

But wilt thou know, O vain man, *That faith without works is dead? thou beleevest that there is one God, thou doest well*; but the devils go thus far, *Jam.*2.19.

But I am the Lords servant, for I endeavour to forsake sin.

But let me ask thee, O vain man, from what principle dost thou endeavour to leave sinne? doest thou refraine from sinne for fear of punishment or shame, or because thou wouldest avoid hell, or obtain heaven? let me tell thee, the veriest hypocrite in the world may do as much.

When thou art tempted to sinne, dost thou with *Joseph* say, *How shall I do this thing and sinne against my God?* Gen.39.9. Or else dost thou not rather in thy heart refraine sinne upon that account as once *Tamar* did, *2 Sam.*13.13. *If I should do this thing*, said *Tamar*, *whither shall I cause my shame to goe? Joseph* he refraines the evill, because it might bring dishonour to his God: *Tamar* she endeavours to refraine the evill, because it might bring shame to her selfe. O man,

if

if thou wilt not deceive thy ſelfe, Examine from what principle doth thy refraining from ſinne ariſe; from nature, or from grace? if from nature, then thou doſt no more then any wicked man may do by the improvement of nature: but thou ſhouldeſt as Chriſt ſaith, *Matth.* 5.44,45,46,47. *Love thine enemies, overcome evil with good*, in doing good for evill as Chriſt did; examine thine inward man, is ſinne in thee as the ſtone in the bladder, or as the wind in the belly; thou hadſt rather, ten thouſand times rather it were out then in. Now when a man is troubled with the ſtone in the bladder, or overmuch oppreſt with wind in the belly, he will ſeek to the Phyſitian, and part with that that is as dear to him as his owne heart, to wit, gold and ſilver, to have it cured: Doeſt thou deal thus with the ſin of thy ſoule? doeſt thou go to the ſpiritual Phyſitian the Lord Jeſus Chriſt? and wilt thou indeed part with that that is as dear as thine own heart, to wit, thy beloved ſinne? doeſt thou wait upon him in the uſe of all Ordinances, without preferring one before another? Doeſt thou *ſeek the Kingdome of heaven, and the righteouſneſſe thereof*, in the firſt place? Shall, or is all thy worldly imployments brought into

ſub-

subordination to that? doth thy calling as a Christian take up its time in the first place? doth thy particular Calling wait upon thy general Calling as it ought? doest thou indeed live out of thy selfe upon God in the Spirit above the world? If so, then the enjoyment of thy restoration is evidenced by thy holy conversation.

But there be many that do boast of their deliverance by Christ, and of their interest in Christ, and yet are ignorant of him, & have no part in him. See the Church of the Laodiceans, *Rev.*3.17. *Because thou sayest I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched and poor, and blinde and naked.* I dare boldly say that this Text doth reach a quarter, if not half of the professors of religion at this day: Nay where is there one assembly free, that can say they have never such a man among them? can our Parliament in general say they be free? can our Armies say they be free? can Magistracie and Ministry say they be free? can Presbytery, Independencie, Anabaptisme say they be free? Nay is any City or Town free from men and women that are making their boast of God, and yet they be like those that are spoken of in *Rev.*3.17. or at least like those *Rom.*2.17.

Behold

Behold thou art a Jew and resteſt in the Law, and makeſt thy boaſt of God; and yet in the 23. verſe and the 24. you may read at large what wretches they were.

How do many boaſt of their gifts, arts, and parts, and enjoyments, calling others that wait upon God in the uſe of Ordinances, *Duty-mongers*, *Heaven-drivers*, *Formaliſts*, and *Legaliſts?* theſe be the men that ſhould come forth in the laſt dayes, as the Scriptures ſpeak, 2*Tim.*3.2. *Covetous, boaſters, proud, blaſphemers*; but let them expect the ſame doom as their elder brother received, *Act.*5.36. *For before thoſe dayes roſe up one Theudas, boaſting himſelfe to be ſome body, to whom about foure hundred men joyned, who are ſlain, and all as many as were deluded by him were ſcattered and brought to nought.*

They have but a little member, it is true, but it boaſteth great things, *Jam.*3.5.

In a word, read the the ſecond of *Peter*, the ſecond Chapter, from the firſt verſe to the laſt, and there thou ſhalt have a whole catalogue of theſe new upſtart Wantons: that Chapter doth ſpeak of

Firſt, their riſe.

Secondly, of their proſecution, and

Thirdly, of their miſerable end.

And all to forewarn us, upon whom the

end

and of the world is almost come to be weary of their dangerous and desperate principles and practises; and yet these men will boast of their deliverance by Christ, and of their interest in Christ, and yet are ignorant of him, and have no part in him; and to speak after the manner of men, as it was the design of Christ to take away sinne in the sight of God, and as it was his design to take it out of the conscience, that there might be no more conscience of sinne, as in *Heb.* 10. so also it was the design of Christ to take away sinne in the conversation, 1 *Pet.* 1.15.

Now there be many men that will boast of the former, that their sinnes be done away in their consciences, when their conversation gives them the lye, for Christ hath undertaken the latter as well as the former, see 1 *Joh.* 3.6. & 9. verses.

Now he that nameth the name of Christ ought to depart from sin, 2 *Tim.* 2.9. And he that saith, *he abideth in him, ought so to walk as Christ walked,* 1 *Joh.* 2.6. *He that saith he knows him and keepeth not his sayings, is a liar,* 1 Joh. 2.4. *Those that are Christs, have crucified the flesh with the affections and lusts,* Gal. 5.24. What profit is it unto a man if there be promised an immortal time, whereas he hath done

done the works that bring death? and that there is promiſed us an everlaſting hope, whereas our ſelves being moſt wicked are made vain? And that there are laid up for us dwellings of health and ſafety, whereas we have lived wickedly? And that the glory of the moſt High is kept to defend them that have led a holy life, whereas we have walked in the moſt wicked wayes of all? And that there ſhould be ſhewed a Paradiſe whoſe fruit endureth for ever, ſith we ſhall not enter into it.

Oh friends, what are all the ſweet promiſes in Scripture to thee and I, unleſſe we do by faith ſee our names in the promiſes? What are the general declarations, without particular applications? what will it availe us to hear that God is gracious, and long-ſuffering, pardoning iniquity, tranſgreſſion and ſinne, unleſſe by faith thou and I ſee him to be ſo alſo to us?

What will it profit us to heare and read, *That ſorrow and ſighing ſhall flye away, and that all tears ſhall be wiped from the eyes of his, and that there ſhall be no more ſorrow nor paine,* whereas thou and I have (it may be) neither patience to wait, nor faith to beleeve our own intereſt in theſe things?

There be foure characters of a ſervant of

Christ, that I lately received from a friend:

1. What is highest in thy judgement.
2. What is dearest in thy affections.
3. What is strongest in thy will.
4. What is the most constant thing in thy resolution.

So much shall serve at present to be written of the temptations of the world, flesh, and the devil; and of the Armour of Christ, wherewith a Christian may defend himselfe, and conquer his enemies; and also of the power natural, and of the power spirituall, which is our duty to improve, and all our remisnesse to be charged upon our selves, and not upon God; and how the serious consideration of this, would be as a bar to stop that blasphemous principle, saying, *God is the author of sinne*: Of our fall in the first *Adam*, and of our recovery by the second *Adam*, and how we may know those that are restored; of Ordinances, how that they be still in force. Next I shall speake of Faith; and then a few words to the Ministers. An Epistle to the world. Another to those chosen out of the world. Of the deliverances of the Saints, and of their being too sudden in expecting deliverances.

A

FAith is as it were the wings of the ſoule, whereby the ſoule doth flye up to heaven, and bring downe it's evidence under hand and ſeale, *Heb.* 11, 1. &c.

Now this grace of Faith is of ſingular uſe to Chriſtians; it is that firſt and principal wheele that makes all the other wheeles to move: But moſt men be mightily (as I ſuppoſe) miſtaken in the true definition of Faith. Seeing then it is that whereby we live in grace, and it is that whereby we are carried on to glory; that we might not be miſtaken in that that is of ſuch rare uſe to us, Give me leave to tell thee, there is a Faith of the Hiſtory, and a Faith of the Myſtery, there is a Legal Faith, and a Faith of Miracles, dead Faith, and a temporary Faith, &c. There is an Evangelical Faith, being the Faith of the Goſpel. Now men are various in their thoughts of the true nature of this Goſpel Faith. I know one man, *viz.* Mr. *H. D.* that ſaith, that this is the faith of the Goſpel, to believe that Jeſus Chriſt is the Son of God; and another ſaith that this is the true faith of the Goſpel, *viz.* Faith

is a holy and humble perſwaſion grounded upon the word of God, and witneſſed by his holy Spirit. In a word, moſt men doe give too general a definition of Faith. A general definition of the hiſtory, without a particular application of the myſtery, will ſtand the ſoule in little or no ſtead in the time of neceſſity. Therefore I humbly conceive, that the faith of the Goſpel that we are commanded to contend for, *Jude* 3. is ſuch a Faith, *viz.*

Faith is a gift of God, begotten in the creature by the powerful preaching of the word, whereby the underſtanding is enlightned; whereby he believeth to be true whatſoever is revealed in the word; accepting, receiving, and reſting upon Chriſt alone for juſtification, ſanctification; with a particular application of Chriſt, and all his benefits unto his own ſoul.

I ſay, Faith is a gift of God begotten in the creature by the powerful preaching of the word, whereby the underſtanding is enlightned, ſo that he believeth to be true whatſoever is revealed in the word; accepting, receiving, and reſting upon Chriſt alone for juſtification, ſanctification, with a particular application of Chriſt, and all his benefits unto his own ſoul, &c.

Now

Now the life of all lyes in the particular application, *Pſal.*18.2. *The Lord is my rock and my fortreſſe, and my deliverer, my God, my ſtrength in whom I will truſt, my Buckler, and the horne of my ſalvation, and my high tower,* Pſal.118.28. *Thou art my God, and I will praiſe thee: Thou art my God, I will exalt thee.* Luke 1.46,47. And *Mary* ſaid, *My ſoul doth magnifie the Lord, and my ſpirit hath rejoyced in God my Saviour.* Joh. 20. 28. *Thomas anſwered and ſaid unto him, My Lord, and my God!* In the next verſe Chriſt pronounceth him to be a believer. Gal.2.20. *The life that I now live, I live by the faith of the Son of God, who loved me and gave himſelf for me.* Phil.3.8. *For the excellencie of the knowledge of Chriſt my Lord,* &c. A general declaration, without a particular application, will not aſſure the ſoule of ſalvation. Is not faith the firſt ſtone in the ſpiritual building, and the firſt ſtep in a Chriſtian race, the firſt linke in our golden chaine of Chriſtianity, the firſt act of our new life, the firſt degree of our holy converſation, the firſt round in our *Jacobs* ladder, whereby we aſcend up into the preſence of our Lord?

Firſt, there is in a true believer an aſſurance of underſtanding.

Secondly, there is an aſſurance of rejoycing, 1 *Pet.*1.8.

Thirdly, there is an assurance which carrieth forth a soule to powerful actings.

A Christian believeth that he who made man, was made man himselfe; he believeth that no man hath seen God at any time, and yet he believeth that *Moses* talked with him face to face; he believeth him to be borne in time who was from everlasting, and him to be shut up in a narrow room whom heaven and earth could not containe.

Religion is a mystery in every part of it; Faith believeth strange things, Hope waits for the accomplishment of that which reason cannot comprehend; and so for love and patience, and all other graces, there is [illegible] mystery in the actings of each of these: as to instance in one for all, a little [illegible] upon faith, and see what it believes concerning the Trinity, and Election, Justification, and Sanctification, and Repentance.

First, *concerning the Trinity.*

He believes that the Father is not the Sonne, and the Sonne is not the Spirit, and yet the Father, Sonne and Spirit are all but one.

He believes that God is *Alpha* and *Omega*, the beginning and the end, and yet he believes

lieves that God had never a beginning, and shall never have an end.

He believes that the Father sent forth the Sonne, and that the Sonne sent forth the Spirit, and yet he believeth they were never separated the one from the other.

And concerning Election,

He believes that God is no respecter of persons, and yet he believes that God elected some, and left others, when he found no difference.

And concerning Justification,

He believeth that his qualifications doth not cause Gods love; yet he would question whether God loved him, if he were not qualified.

He works not for wages, yet hath an eye to *the recompence of reward.*

He believes that the most just God, hath punished the most innocent person, and to have justified himself, though a sinner: he is often in prison, yet alwaies at liberty, and a freeman though a servant.

And concerning Sanctification,

He believes that he goes not to heaven for holinesse, and yet he believes that he cannot go thither without it; he liveth on earth, but his conversation is in heavenly things; he is careful for nothing, and is

none so careful as he. He esteems his name as a precious ointment, yet he cares not who reviles him.

Concerning Repentance.

He often weeps for sorrow, and yet he doth rejoyce when he weeps.

He is of all men most humble, and yet no man hath a heart so lifted up as he, 2*Cor.*7.4.

He is one who lives to dye, and dyes to live; yet he is dead whiles he liveth, and lives when he dyeth.

He believes himselfe to be precious in Gods sight, and yet he doth loath himself in his owne sight.

And concerning the Scriptures.

He believeth that the Scriptures were written by men subject to errour, and yet he believeth there is no errour in them.

Nay he believeth there is no errour in Scripture; and yet he findeth that which is commanded, *Gen.*17.12. to be forbidden *Gal.*5.22.

Now there is a great controversie among men, whether it be Christs work or the creatures work to act faith. But I shall say nothing to that here, having spoken or laid down my judgement concerning it before. But a word or two of these things.

First,

First, how Faith is wrought, or by what means usually.

Secondly, some lets to be removed.

Thirdly, some motives or considerations to move us to believe.

First, how faith is wrought, or by what means ordinarily; and that is by the ministery of the Word. *Rom.* 10. 17.

1. The soul is enlightened to see it self sinful, miserable, and naked, polluted in its blood.

2. Then the soul searcheth to find, if it were possible, a promise should be made to such a sinner as he is: well, at length he findeth it.

3. Then the soul beginneth to enquire whether without presumption he may lay hold on the promise: Well, he finds it is no presumption to believe, but rebellion not to believe.

4. The soule begins to consider what he is that hath made these promises: Well, he finds him to be God, that cannot be worse then his word, as man will.

5. He enquires further, and finds that this God is a most faithful God; so faithful, that not one jot or tittle of his word shall passe, till all be fulfilled. Then when the soul sees his sin, and a promise of pardon,

don, and that it is his duty to believe, and that it is God that hath made these promises, and that to the worst of sinners, and that this God is a faithful and a true God; then the soul roots it self upon Christ, and saith, There will I venture my soule; if I perish, I perish: But I shall not perish; for I never did read of any man that went thus far, and miscarried. And this is the faith of adherence, which soon grows up to the faith of evidence.

Now the soul saith, It may be *I shall be hid in the day of the Lords wrath.* But shortly it will say, *The Lord hath saved me, he doth save me, and he will save me; I will not be afraid of ten thousands of people that have set themselves against me round about.*

Why wilt thou not be afraid, O

Because I know God, (saith he) and him to be able, and not only so, but him to be willing to help me: I see my name in Scripture, and God speaking to me by name.

Oh then (ye sons and daughters of men) consider, that he that was the Son of God, became the Son of man; that we who were the sons of men, might become the sons of God.

Wouldst

Would'ſt thou believe thine own intereſt in this?

Firſt, gather up and eſtabliſh thy thoughts upon the object of faith, the Free-grace of God, in the righteouſneſſe of Jeſus Chriſt.

Secondly, claim thy common intereſt in all the promiſes which be made to ſinners: for the promiſes be made to ſinners, and as a ſinner thou haſt an intereſt in them.

Thirdly, conſider the terms on which Chriſt is given; he is not given upon terms of qualifications, but upon terms of acceptation and believing; which believing is his gift alſo.

Secondly, there are ſome lets to be removed as hindrances of faith.

1. The firſt let is, Ignorance of thine own miſery, and Gods mercy.

2. The ſecond let is; If thou doſt know thine own miſery, to deſpair of mercy.

3. A third let is, Carnal reaſoning to conſult with fleſh and blood; which will tell us either that it is well enough with us already, or elſe it is impoſſible to have it better.

4. A fourth let is, our hearkening to the motions of Sathan; and you ſhall know them by theſe three things.

First, they drive a ſoul from God, as Adam hid himſelf after he had ſinned, he went as far as he could from God.

Secondly, the motions of Sathan may be known by this; they tend to the weakening of that little that thou hadſt before.

Thirdly, the motions of Sathan may be known by this alſo, they tend to break and deſtroy the ſoule, that is bruiſed already.

5. The fifth let of faith may be this: when the Lord by his word begins to diſcover our ſinnes, then we begin to cover them; and hence it is that we do not proſper in our ſouls, *Pro.*28.13.

Now as I lately heard from a ſervant of Chriſt, a man may be ſaid to cover his ſinne three wayes.

1. When we do not draw it forth to the hand of juſtice, when we let alone that traitor that doth lurk in our ſouls: the Lord comes and calls for our pride, and covetouſneſſe, and frowardneſſe, ſaying, Bring it forth to juſtice! Then we conceale or hide it.

2. When we do ſomething to cover it, by leſſening it: we ſhould rather aggravate then extenuate our ſinnes.

3. We hide our ſinnes, when we preſerve our

our sinnes. Now a man may be said to preserve his sinne three wayes.

1. When we nourish it and feed it, as it were.

2. When we do defend it: it may be we see a great blow coming to wound, striking at the head of our beloved sinne; and we defend the blow with all our strength and policie.

3. When we take no notice of it: peradventure a man will take notice of grosse sins, but not of secret sins: we say, *This is but a little one*; *The Lord be merciful to me in this thing*. This is all I shall say at present concerning the lets of Faith. Next of those Considerations, as so many motives to move us to believe.

Thirdly, let us a little consider what encouragements have we to move or prevaile with us to set about the beginning, or going on and growing up in this grace of faith.

1. Consider, that to believe in God, is the greatest obedience that we can give unto God; for in so doing, we are said to set to our seals that God is true. This is the most acceptable work with God. See *Joh.* 6.29. and the first Epistle of *John*, chap. 3. ver. 23.

2. This

2. This is the way to become fruitful in our converſation. What is the reaſon there is ſuch barrenneſſe among men and women profeſſing godlineſſe? why, the reaſon is, there is little fruit, becauſe there is ſo little faith. *Joh.* 15. 5. Ye are not planted in his houſe by faith, therefore ye do not flouriſh in his courts. You want faith; hence it is that you have no works. Thou haſt a fat body, but a lean ſoul: Thy ſoul without faith, is like a Dove without wings; ſhe cannot fly to the ſtorehouſe for meat, therefore muſt needs be lean.

3. By this thou ſhalt be able to overcome all the fiery darts of the World, Fleſh, and Devil.

Firſt, it overcomes the world, *Joh.* ep. 1. 5, 4.

Secondly, it overcomes the Devil, 1 *Pet.* 5. 8, 9. & *Jam.* 4. 7.

Thirdly, it overcomes all the fiery darts of the wicked, *Epheſ.* 6. 16.

4. Again, this is the way to be eſtabliſhed, *Iſa.* 7. 9.

What is the reaſon that men are carried about with every wind of doctrine? Why, they do not believe, and ſo they are not eſtabliſhed. Oh then, be ye ſtedfaſt, unmoveable, rooted and grounded upon the rock Chriſt,

Christ, and so ficklenesse and instability will be done away.

5. Faith will reach forth her arm as far as heaven, and fetch in to thy soule things that are absent, and make them present, *Heb.* 11. 1. & 13.

6. This is the way, by believing, to obtain that joy, that unspeakable joy, 1 *Pet.* 1. 8.

What is the matter that Christians do so hang down their heads under a spirit of bondage? Why, they have but little or no faith; the more faith, the more joy, 1 *Pet.* 1. 8.

7. This is the way to have our hearts purified from that map of misery or store-house of filthinesse, *Act.* 15. 9.

8. This is the way, namely to believe, to overcome that unprofitableneſſe that is in thee and me. How many a Chapter hast thou read, and learned nothing from it? how many a Sermon hast thou heard, and learned nothing? What is the reason? why, thou hast no faith. *Heb.* 4. 2.

9. And again, this is the way to obtain that spiritual strength, to doe the will of God, although it be against our own wils. Faith will endeavour to please God, although we displease our selves and others.

See

See what a peece of ſelf-denial Faith had wrought in *Abraham*, who followed the command of God in whatſoever he required, as in his departing out of his own country, and there truſted upon Gods bare word, notwithſtanding all improbabilities in nature: he was willing to depart with the moſt dear thing for God, as in offering up his only ſon; and gave God his own time for the accompliſhment of his own promiſes. To adde no more.

1. Conſider, that whatſoever you do without it, it is ſinne, *Rom.*14.23.

2. We cannot pleaſe God in any thing, without it, *Heb.*11.6.

3. We cannot pray without it, as we ought, *Mar.*11.24. *Jam.*1.6.

4. We cannot be ſaved without it, *Mar.* 16.16. *Ephes.*2.8.

When a ſoul begins to conſider the great neceſſity he hath of it, and the willingneſſe of Chriſt to work it, theſe two wings will carry thee to the treaſury of faith. What neceſſity thou haſt of it, is laid before; and as concerning the willingneſſe of Chriſt to have thee believe, I might inſtance in all the Scriptures (almoſt) ſpeaking ſomething to it more or leſſe. Let me inſtance in one for all, *Joh.*14.1. & 11.12, 13 verſes. In the

firſt

firſt verſe, *Believe in me:* and in the 11. verſe, *Believe in me for the very works ſake.* Then, that this precept might not be ſlighted, he comes in with both his hands full of promiſes, verſe 12. *He that believeth in me, the works that I do ſhall he do, and greater*: and then in the 13. verſe, *Whatſoever you ſhall aske in my name, that will I do for you.* As if he had ſaid, O ye ſonnes of men, I do but require one thing of you, and that is for your own good too, *That you would believe in me;* this is the one thing that I deſire of you, and if you will do but this one thing for me, I wil doe two things for you:

1. *You ſhall doe the works that I doe, and greater*, Joh. 14. 12.

2. You ſhall but aske, and have what in reaſon you deſire, Joh. 14. 13.

I had thought to have written many things more concerning Faith: But for ſome reaſons I forbear.

A word to the Miniſtery, or a few words to thoſe that have taken to themſelves the name of the Miniſtery of England.

BEloved, it may be thought ſtrange to you, that a man ſo mean as my ſelfe ſhould ſo preſume as to ſpeake a word to you, or to thinke that you ſhould vouchſafe to ſpend ſo much time as to hear or read what my thoughts are of you. But (O you learned Clergy) I will caſt my ſelfe downe at your feet, and earneſtly beſeech you to give me audience for one quarter of an houre, for my heart doth burne within me; and though I have been ſilent this many months, yet now the words will burſt out, and let me indeed prevaile with you for your attention a little; for I will aſſure you, I have rode on horſe-back, and run on foot many miles, yea and many times to heare a few words from you; yea many a ſtorme and ſhower, heat and cold, have I gone through to learne ſomething of God from you, and I doe not repent of it, but ſhould doe it if it were to be done againe; wherefore let me intreat your patience a little, if it be but to give you a brieſe account of what I have heard and learned from

from you: And although mine eyes have not been enlightned at the two fountains, yet I truſt that they have been anointed with a little clay, for I ſee men like trees walking. If I do faulter a little in my ſpeech, beare with me, for I doe want the Hebrew and Greek tongue, which is ſo excellent, that a man would part with any thing for it unleſſe grace, but I would not give the leaſt graine of grace, if I had any to ſpare, no not the third part of a graine for all the tongues, arts, and parts under the Sunne.

The firſt word that I would whiſper in your eare is this, by way of Query concerning theſe times. My brethren, if I may be ſo bold to call you ſo, let me aske you ſoftly, Have you not ſeene nor heard of thoſe great and wonderful deliverances both in *England*, *Scotland*, and *Ireland*? or if you have heard of it, doe you not believe it, that you be ſo ſilent in your thanks to Almighty God the Father of theſe mercies? But it may be you have heard of it, and doe beleeve it, and yet you cannot give the glory to God; why? becauſe, theſe mercies and deliverances came in, as I have heard ſome of you ſay, by a blaſphemous Sectarian Army.

Oh what pride and selfishnesse is this in man! that when the Almighty doth send in deliverance after deliverance, one tumbling in after another; yet if these mercies come not in by such instruments as we please, we will not take it as a mercy: are mercies no mercies, if they come not to us by our own meanes, in our owne time, and in our owne way? why, shall not that God that gave them freely, reach them forth to us by what hand he pleaseth? hath the Lord appeared in his Almighty power, accompanied with his blessed presence in the head of our Armies? And yet are they a blasphemous and Sectarian Army!

When they and we have been in the greatest straits, and at the farthest distance from all humane helps, hath not the Lord appeared for our deliverance? And yet a blasphemous Sectarian Army!

Hath not our Army asked counsel of God, and advised with his people, before they have entred upon the work? And yet a blasphemous Sectarian Army!

Hath not our Army had many dayes of fasting and praying? and have they not sent their letters to the well-affected both in *England* and *Wales*, to intreat them to seek unto the Lord to cleare the way before them?

them? & yet a blaſphemous Sectarian Army!

Are not the greateſt part of the Officers in the Army, men ſo well doctrinated in the doctrine of Chriſt, that they can and are ready to render a reaſon of their hope in him? & yet a blaſphemous Sectarian Army!

Do they not endeavour to puniſh Swearing, Stealing, Sabbath-breaking, and all other things puniſhable by the Law of God and man, to the utmoſt of their power? and yet a blaſphemous Sectarian Army!

Do they not look upon the Scriptures as their rule, and the Holy Spirit as their guide? and if any *Presbyterian*, *Independent*, or *Anabaptiſt* come and bring not this doctrine, they bid him not *God ſpeed*? And yet a blaſphemous Sectarian Army!

Do they not in all their deliverances deſire and endeavour to give the glory to God, and lay themſelves at his feet, as poor inſtruments in his hand? And yet are they a blaſphemous and Sectarian Army!

Do they not grow and thrive daily more and more in the knowledge of God, teaching one another in pſalms and hymns and ſpiritual ſongs? And yet a blaſphemous Sectarian Army!

Hath not the Lord God Almighty crown'd their endeavours with bleſſed ſucceſſes, and

unheard of deliverances? and yet a blasphemous Sectarian Army!

O my brethren, my brethren! Is the day indeed dark to you, that you cannot see! Is that fallen upon you, that was threatned upon your Tribe, *Mic.* 3. 6. *Therefore night shall be unto you, that ye shall not have a vision, and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the Prophets, and the day shall be dark over them, &c.* Is not this your state at this day? Examine a little, are you not guilty of those sins mentioned in this chapter, for which these plagues of darkness were sent. Examine your selves by the Spirit of God, in the 5. verf. of that third of *Micah*. *Thus saith the Lord to the Prophets, that make my people erre; that bite with their teeth, and cry peace; and he that putteth not into their mouths, they even prepare war against him.* Now I do but ask you, whether you have not caused the people to erre? Again, I do but ask you, whether you have not bitten sorely with your teeth, of late? Again, I do but ask you, whether you have not war in your hearts against him that putteth not into your mouths, or payes not his dues, as you call it? Now I do but ask you whether these things be so, or not? You do not as yet hear me charge you with it.

it. Now if it be so with you, so then here is the ground why you do not behold nor cannot see the Lord in all these mercies. Why, it may be you have caused the people to erre, and bit at the Saints with your teeth: there is your sin (it may be) & *the day is dark unto you, and the sun is gone down*; there is the punishment.

Many other things I might say to this: but I call to mind to whom I speak; A word to the wise is or should be enough. But indeed bear with me a little, for I am your weak brother, and you have offended me, contrary to the command of Christ, who saith, *Thou shalt not offend thy weake brother.* If you ask me wherein you have offended me? I tell you, in many things; I will instance but in a few.

First, you have caused me to stumble and almost to fall, To see you fasting and praying, when you should be rejoicing and praising; and again sometimes to see you rejoicing, when others are weeping. Oh why do you call these dayes of deliverances and glorious appearances, suffering dayes, suffering times!

What, is Sions King on comming; and yet sad and suffering times!

What, is the Sun rising with healing in

his wings; and yet ſad and ſuffering times!

What, hath the Enemy ceaſed to ſpoile, and now is he ſpoiled? and yet ſad and ſuffering times!

Hath the Lord God brought back the outcaſt of his people, and cauſed them to ſit under their own vine? and yet ſad and ſuffering times!

What, hath the *Lord* made his people a praiſe and a fame amongſt and in the midſt of thoſe that had them in ſcorn and reproach? and yet ſad and ſuffering times!

What, is the Lord reducing Magiſtracie and Miniſtry to their primitive inſtitution? and yet ſad and ſuffering times!

Doth not the ſword of Juſtice, without reſpect of perſons or partiality, begin to be drawn out of that old ſcabberd, wherein it hath lain and ruſted for many yeares? and yet ſad and ſuffering times!

Do we not live in an age, wherein men and women may be as good as they can, but not ſo wicked as they would? and yet ſad and ſuffering times!

Did we not lately live in ſuch times, wherein it were ſafer to commit ſinne then to reprove ſinne; and now it is ſafer for a man to reprove ſinne then to commit it? and yet ſad times!

Indeed

Indeed I have admired, when I have considered of this, that you that should have been calling upon the people to take notice of the wonderful incomparable goodnesse of God to this English Nation of late, that so they might give the glory to God: you have endeavoured either not to suffer the people to take notice of it, or if you could not prevaile in that, then you would be telling the people, that this which they call Mercy is no mercy, if (say you) that you do consider by whom these things come in.

But when I have turned over the leaves of the Bible, and there taken notice that in all ages, under all dispensations, there were an innumerable company of that Tribe, commonly knowne by the name of Priests, Prophets, or Watchmen, or Seers: yet these men above all others have had their chiefe hand in all the bloody and barbarous plots, insurrections and rebellions: and to carry on these designes, have you not made use of the power and strength of Emperours and Kings to war one with another? and by this means have not you been the cause of the losse of thousands of Christians lives, their blood spilt? and all this hath been under the pious pretences of Reformation,

formation, Church-order, punishing of Hereticks, and Schismaticks, and so pretending to reform the Church of its Heresie and Schisme; on the contrary, you have deformed it into Formality, Superstition, and Idolatry. I say, when I did a little consider this, then I did not wonder that the same generation of men in our dayes have trod in their predecessours steps. Therefore now, O all ye Ministers of *England*, that have sought your selves more then the glory of God! for to you I do speak: give eare a little unto me, and I will speake to you the words of *truth and soberneſſe*; for all that I have written already, is but the context or coherence. Now next will follow in order the division, and the doctrine, with some reasons to prove the truth thereof, and so I shall have done with the explication, and I will leave you to make the application, for you are wise, &c. Let me then begin at the beginning. As soon as ever the Church of God came to be a corporated people, and had a Temple with Ordinances and Offices, then immediately it was pestered with false Prophets, wicked and Idolatrous Priests; so all the Prophets all along give large testimony to this. I should want both time and strength to lay downe the cloud

of

of witneſſes to this truth; and I have gotten your patience but for a little time, wherefore I will be briefe, and in as few words as I can, I ſhall trace this Tribe from the Prophet *Iſaiahs* dayes untill this day, *Iſa.* 28.7. *The Prieſts and the Prophets have erred.* *Hoſ.*6.9. *As troops of robbers wait for a man, ſo the company of Prieſts murther in the way.* *Ezek.*22.26. *The Prieſts have violated the Law.* So in *Hoſ.*6.9. & *Jer.*26.7. And thus we finde the foure hundred falſe Prophets againſt one poore *Micaiah.*

Thus alſo was the condition of the Church of God in *Eliahs* time, 1 *King.* 18.19. to the 23. when there were foure hundred and fifty Prophets in Iſrael, and yet ſaith *Elijah* to the people, v. 22. *I even I onely remain a Prophet to the Lord.*

So in the Prophet *Jeremiahs* dayes, *Jer.* 50. that whole Chapter ſpeaks of their ſinnes and puniſhment.

So in *Ezekiel* his dayes, what unheard of wickedneſſe did the Lord complaine of to be in them; as in *Ezek.*34. from the firſt verſe to the end of the tenth verſe, as you may read at large? And then the Prophet *Daniel* and *Hoſea*, do not they hint at the wickedneſſe of theſe men? &c.

And then after all this, ſee what the Pro-

phets

phet *Micah* saith of them, *Mic.*3. from the 5. verse to the end of that Chapter; and so from the time that the Church of God had a Temple with Ordinances and officers, untill the very time that Christ came in the flesh. You shall finde that there was hardly ever any wicked plot discovered against Church or State, but these men have had a hand in it, if not the chiefe contrivers of it.

And so if you please to observe the Old Testament, when ever you finde the Church before Christ came in the flesh, in Apostasie, or declining from the true worship of God to Idolatry and Superstition, the original or instrumental cause of it arose from the lying spirits in the mouths of the Prophets. But to say no more of that, and to come a little nearer home, and search the New Testament, and we shall finde that when the Lord Jesus Christ came in the flesh, who were then the greatest opposers of him? were they not the learned Clergy-men? yea surely: if the Scriptures be true, these were the people that were the most cruel persecuters that Christ met with in the flesh: it is needfull for me to give you a relation of their carriage towards Christ, the foure Evangelists being but a briefe history of it, there you may

read

read of their mockings and ſcourgings, haling him before Magiſtrates as an evill doer, as a ſower of ſedition, as a deſtroyer of their Temple and Law, and as a blaſphemer; and who were the chiefeſt inſtruments in this but the Prieſts, yea the high Prieſts, the moſt knowing men in the Law? theſe men called the word of Reconciliation Sedition, and the pure doctrine of Chriſt Hereſie and Blaſpemy: theſe leaders of the people followed Chriſt from place to place in their owne perſons, or in their Spies to enſnare him in his words, and to ſtirre up the people againſt him, *Luk.*5.21. & 6.7. *Matth.*26.3. & 15.1. & 16.21. *Mar.*8.11.31. & 14.1.

And as they dealt with Chriſt, ſo after they had put him to death, they mete the ſame meaſure to his Apoſtles, almoſt, if not altogether: And it hath been ſince them the ſad condition of the Church of Chriſt, for almoſt ſixteen hundred years laſt paſt, eſpecially ſince the falling away, ſpoken of 2 *Theſſ.*2.3. to ſuffer by her enemies as an evil doer: Truth hath been perſecuted for error, light for darkneſſe, Chriſt for Belial, and that by theſe men who pretended much for God: They will be wolves ſtill, but they will be in ſheeps cloathing, *Mat.*7.15.

They

They will ſtill kill you, but they will pretend they do God ſervice by it, *Joh.*16.2.

Obj. But methinks I heare the Learned Clergie of our times, ſaying: Why, we grant all this, and more; we do not nor cannot deny but the Prieſts, yea the High-Prieſts and the great learned men in thoſe dayes were enemies, nay the greateſt enemies that ever Chriſt and his Apoſtles had upon the earth: But what is that to us? we have had a learned pious zealous Clergy in *England* for many years.

A. But let me under correction intreat you to conſider what pious men they have been: And if you grant me liberty, as I hope you will, where ſhall I beg in? in *Henry* the eighths time, or in Queen *Maries* dayes? for till thoſe dayes they were moſt as Romiſh as ſome are now. We will begin then in *Henry* the eighth's dayes, when this Kingdom was under the height of Popery, the Clergy and Laity were all cruel Papiſts: And when the King denied the Popes Supremacie, and went about to demoliſh the Abbies, which they knew was not out of any pious zeale he had for Reformation, but out of wrath, pride, and covetouſneſſe; yet how did all the Clergy ſide with him, except a few poor Friars and Monks, that were all undone by it? Then

Then againe, in the dayes of *Edward* the ſixt, by reaſon of the Kings pious diſpoſition, though but young, the Clergy feared a turne, and preſently a great part of them fell on preaching againſt ſome particular points of Popery; and in the meane time the Lord Protector, with ſeveral others, were reſolved to reforme the Church, and preſently began to aboliſh the Maſſe-book, with moſt of the Popiſh-Service, and cauſed the Common-prayer-book to be read in Engliſh, and preſently all the Clergy were zealous Proteſtants, except ſome foure or five of them, as *Gardiner*, *Bonner*, *Day*, &c. And then about three or foure years after at the moſt, Queen *Mary* was made Queen of *England*, and then the Clergy bethought themſelves, and preſently turned about againe, except a few, as *Latimer* and *Hooper*, and *Cranmer*, and *Rodgers*, and *Ridley*, &c.

Then theſe men began to be more cruel againſt the poore Saints then ever they were before, *Bonner* then being Biſhop of *London*, if the hiſtories be true; and truly I ſhould not bring hiſtory to prove any thing I write, had I not learned it from you: but to returne to our matter in hand. I have heard you often ſay, Keep cloſe to the text

in

in hand, and I hope I ſhall as near as I can.

Well then, after Queen *Mary* was dead, and Queen *Elizabeth* had the room, within ſix months, the whole Tribe of them, except ſome few, turned quite about againe, and all turned Proteſtants again; in which ſhape, and under which viſage, they have continued untill the beginning of this Parliament: they had gotten a trick to call all their Antichriſtian Services and Popiſh Ceremonies, the Rights and Ceremonies of the Church of *England*; then all the ancient proud Prelates, with the reſt of their ſuperſtitious dumb Prieſts, muſt be called the Archbiſhops, Biſhops, Deans, and Miniſters of Jeſus Chriſt: and then for the Tapers and Candles, Tables and Altars, Bowings and Cringings, Tippets, Hoods, and Surpleſſes, Bell, Book, and Candle; and what would not then go down? And if any ſhould refrain to come to their Aſſemblies, to worſhip their God in their decent order, Excommunicate him, agrieve him, and at laſt baniſh him to *New-England*, or ſome other remote Iſland, that he might not diſturb the peace of this moſt famous flouriſhing Church of *England*.

Will,

Well, the Parliament of *England* had not ſate long, but the Wolfe covered with ſheeps cloathing was diſcovered; and after a little conſideration, it was put to the Vote, then ſuddenly after tumbled downe the Prelatical Diſcipline root and branch, there muſt not be any more Archbiſhops, Biſhops, Deans and Chancellours, and Prebends: Well, what followed? why, preſently the greateſt part of our Clergy were become zealous Presbyterians: and why ſo? is that the true diſcipline of Chriſt? why, whether it be or no, it is eſtabliſhed by a Law, and confirmed by a Covenant.

Well, how doe they carry themſelves under this Diſcipline? why, the change is great both for our honour and means, ſaith the Clergy.

Firſt, for our honour; they will not let us ſit in the Lords houſe, nor ſcarce in the Aſſemblies Synod.

And ſecondly, for our means, that did belong to our Tribe by inheritance; to wit, the Biſhops, Deans, and Chapters lands; the Parliament have ſold it, and gave the money to their Souldiers: and to tell the truth, this is the cauſe that many of us cannot ſpeak well of the Parliament, nor of the Souldiery neither, though ſome

of our Coat have better grounds to complain on them both, then this.

Obj. But indeed deal plainly with me, what grounds have they for their dissenting from, and complaining of the Parliament and Army, as they do at this day?

Minister. What grounds, doest thou say? why, art thou a stranger in Israel? and doest thou not know, that this present Parliament and Army (I put them both together, for they act as one) doest thou not know that this present pretended Parliament, for so we call them, hath denied that to us, which was never denied to any of our fore-fathers since King *Henry* the eighth's time untill now? for though the Religion, both in Doctrine and Discipline were often changed, as thou hast well said before; yet shalt thou never finde in any history that doth speak of these things, that ever there was any liberty granted to any; for all men and women in the Kingdome were under the present government, were it good or bad, they were to stoop to it, or pay for it, by which means we had all the people in subjection to us in a sweet way of uniformity; but now although Presbytery be established by a Law, and confirmed by a Covenant; yet notwithstanding this pre-

pretended Parliament doth ſuffer a blaſphemous factious Sectarian generation of men and women, commonly called and knowne by the names of *Independent* and *Anabaptiſt*, to preach publikely and privately, by which means they have drawne away many of our moſt hopefull hearers, and loving Pariſhioners, and if we ſhould let them alone, we feare that all men will runne after them; and by this means our Miniſtery is ſlighted, and our perſons deſpiſed, and our dues leſſened; and doeſt thou thinke that we can hold our peace? make it thine owne caſe, and thou wilt not blame us. But to deale plainly, we have greater grounds (ſome of us) then all this, but I forbear to name them.

Anſw. I muſt confeſſe, that theſe things that you have named have ſomething in them; ſo that unleſſe a man hath more then nature, he cannot beare it; but I hope better things of ſome of you, although I thus ſpeak: it is true, if your tongues were your owne, you ought to ſpeake, and plead for your honour, credit and profit. *But after all theſe things doe the Gentiles ſeeke*, Matth. 6.32.

There is but one thing more in what you have ſaid to be anſwered, and that is

that Uniformity; it is true, it were to be desired, and it would be sweet to see it so; but we may not expect to have it in the fulnesse thereof untill that Scripture is fulfilled, *Isa.* 11.9. See the 6,7. & 8. verses.

As long as a people agree in things substantial, things circumstantial are to be borne with, for we cannot see all by one mans eyes; there are babes, and they must have milke, and there be young men that can eat strong meat, and there be old men that are going on to perfection, which are in a higher forme then the two former. And the Apostle saith, *As every one hath received Christ, so let him walke in him.* But let all men be sure that they have a warrant for what they doe; there is a rule for the Master, another for the servant; a rule for the Husband, another for the wife; there is a rule for the Father, and another for the childe, and yet all from one and the same God: so there is a rule for the babe that is in Christ, and another for the young man that is in Christ, and another for the old men that are in Christ; yet all from one God by one Spirit made good to us in one Lord Jesus Christ. But I have heard some of you render other reasons of your dissenting from the Parliament and Army. I shall

ſhall but only name one of them, and that is this. You ſay, both the Parliament and Army, in their principles and practiſe, do underſtand the Covenant in a way wherein they do take to themſelvs a greater latitude then ever the Covenant intended, if not point-blank break it. To which I anſwer, If they do ſo, it is more then I know: I ſay, if they do underſtand the Covenant in a way wherein they do give it too large a latitude, that I cannot clearly ſee: But this I do clearly ſee and know, That you, or moſt of you do draw or ſpin it out beyond the ſtaple, I, into ſo ſmall a thred, that it will not hold the weaving. My meaning is, You go about to make the Covenant break and tye men, wherein it doth not. But I forbear; for if I ſhould go to particulars herein, it would riſe to a greater Volume then all this little Book.

But it may be you have not been kindly dealt with by this Parliament, and therefore you complain of them. If ſo, let me tell you, this is but to render evil for evil. 1 Pet. 3. 9. *Let no man render evil for evil.*

But if you reply and ſay, that I do require that of others that I do not practiſe my ſelf: Then let me anſwer for my ſelf and ſpeak plainly, and I muſt confeſſe, that

if any man have occasion to speak against the Parliament, I more: for if I should yield to nature, I should speak more against them then most of you do; for they have not dealt kindly with me, as I suppose I could instance in many things, I will mention but a few; as first, I have ever from the first been on their side, and serviceable unto them either in body or purse: besides, when I have heard any treachery against them, I have discovered it, I have endeavoured alwayes from the first untill now, and hope I shall, to vindicate them when I have heard them spoken against, as I have often according to my ability to the uttermost; and all the reward I have received from them in temporals, is soon reckoned, just nothing, yet all I expected from them. I have lent mony upon the Publique faith, which hath been often promised, but never a farthing paid. Again, I lost mine estate by siding with them, and standing for them: I was in a banish'd condition, one hundred and forty miles from home, for the space of two full years; in which time it had been no lesse then present death to me once to appeare in my native Country amongst my own Kindred, and all for siding with them; and since I have returned home again, (the

Al-

Almighty God making the way open, whoſe name I deſire for ever to praiſe) I have not medled with any of the Parliaments profitable places as Exciſe or Cuſtom to recruit my loſſes; yet ever ſince I have been ſtill under hard Task-maſters in point of payment, as Contribution, Exciſe, and the like, according to their neceſſity, and mine ability. And yet I dare not ſpeak a word againſt them, nor have a hard thought of them: For the Lord is with them, and hath told me that deliverance is coming, but I am too ſudden in mine expecting deliverances. And as long as I behold the Lord with them, I ſhall not think any thing too dear for them.

And now (if you will know) this is the reaſon that you grieve me, when you preach and pray againſt them, as I have often heard you. And therefore beare a little with me, if I doe a little blame you.

Again, I would fain be ſatisfied of theſe enſuing particulars: they be not Charges, but Queries, wherein I am a little unſatisfied, *viz.*

1. From whom did you receive your Commiſſion? Who made you Miniſters? God, or man?

2. By what power do you ſtand in the Miniſtery? you deſpiſe the Magiſterial power, and alſo the Military power, as I humbly conceive, by your diſowning it your ſelves, and teaching others ſo to doe.

3. Whoſe worke do you doe, Gods or mans? if you have received your Commiſſion from him, it will appeare by your practiſe in doing his worke.

Firſt, from whom did you receive your Commiſſion? who made you Miniſters, God, or men? I propound this to you, the rather becauſe many men of underſtanding I heare ſay, That your calling to, and ſtanding in the Miniſtery, is from Anti-chriſt: Others ſay that you be called of men, but not of God; and both theſe have very ſtrong arguments to prove what they ſay, and I (being weak) cannot anſwer them, wherefore I propound it to you. They ſay further, that you were fitted for the Miniſtery at *Oxford* or *Cambridge*, and ordained to it by the Anti-Biſhops.

Now if this be true, I am very much unſatisfied in your calling to the Miniſtery, becauſe *Oxford* and *Cambridge* be but humane and literal Schools, and cannot give knowledge in ſpiritual things; and if ſo, then

another

another man may be as ſpiritual as you that never was there; and if as ſpiritual as you, why is not he fit to ſpeak of ſpiritual things publikly and privately as well as you.

Againe, they ſay, that you were ordained to the Miniſtery by the late Popiſh Biſhops which are now voted downe both root and branch, as Antichriſtian; and if thoſe that did ordaine were Antichriſtian, what are thoſe that be ordained? (you are wiſe, I will leave you to judge) and if I might be thought worthy to give you advice, declare to your ſeveral Congregations, your diſowning that fleſhly carnal ordination, as (bleſſed be God) ſome few of your Coat have already done; and if you doe it, do it ſpeedily, for many of you will be laid aſide ſpeedily; the day begins to be dark over the Prophets, as in *Mic.*3.6. *And the Lord will ſpeake to his people by a ſtammering lip, and another tongue*, as in *Iſa.*28.11.

Secondly, by what power doe you ſtand in the Miniſtery? you deſpiſe the preſent Magiſterial power, and alſo you diſowne the Military power, and theſe were the two maine pillars that have borne up your Tribe ever ſince King *Henry* the eighth's daies, as hath been largely proved before, and I am confident, that unleſſe you doe improve

prove all your policie and wisdome, and that speedily too, (for the businesse will not admit of delayes) you will be laid aside for the most part. If I were by you, that I might whisper a word or two in your ears, I would tell you of other things which I am confident will come to passe speedily: but I hope the Seers do see.

3. The third Quærie is, *Whose work doe you doe?* If you be made able Ministers of the Gospel, then you are faithful labourers in your Masters vineyard: If you have received your commission from Christ, it will be known to us by your doing his work. Now the people of this Nation, or many of them at least, are muttering and saying, that you be not like to your master Christ. If I ask them wherein it doth appear that you are unlike to him? They will produce many particulars; I will mention but a few, *viz.*

1. You (say they) be unlike to Christ in this: Christ did reprove and blame those, and onely those that were reproveable and blame-worthy; and that to their faces, never behind their backs, as hath been observed by you. The Scripture saith, *Speak evil of no man!* and he that doth, the Scripture calls him *Back-biter*. Now it hath been observed,

obſerved, that you have cryed out exceedingly againſt a people, that have been ſometimes an hundred miles from you; Not once, but often; and that not in the ſpirit of meekneſſe, but in paſſion. Now the Prophets before Chriſt, that were good, did never do ſo; neither did the Apoſtles after Chriſt ever do ſo, as I can find. Thoſe that be the true Prophets of Chriſt, will with *Micaiah* ſpeak the truth to *Ahab*, although with him they be beheaded for it, 1 *King.* 22.8. They will with *Nathan* tell *David*, *Thou art the man*, 2 *Sam.* 12.7. They that be the Lords true and faithful Prophets, will with *Nehemiah* tell the Princes and Rulers to their faces, that they *oppreſſe the people with taxes*, Nehem. 5.7. *Alſo the Lord commanded Jeremiah, that he ſhould ſpeak the mind of the Lord to the faces of the people*, 1 Jer. 17. The true and faithful Prophets of the Lord muſt with *Amos* preach the death of *Jeroboam* and captivity of *Iſrael*, not behind their backs, but at *Bethel* in the Kings chappel, although with *Amos* they be beheaded for it, *Amos* 7.12,13. Yea, they ought with the Prophet *Zechariah* to tell the Rulers and people of *Iſrael* to their faces, *That becauſe they had forſaken the Lord, the Lord had forſaken them*; Although by the command of the King

King, with *Zechariah* they be ſtoned for it, 2 *Chron.*24.20,21. In a word, (to adde no more) they will with *John Baptiſt* tell *Herod* to his face, that it is not lawful for him to have his Brothers wife, although with him they be beheaded for is, *Mar.*6. 18, 19.

Now whether the Prophets of our dayes be like unto theſe Prophets, I will appeale to all *England* to judge.

2. The people are ſaying, that there is a vaſt difference between Chriſt and his Apoſtles, and you: For Chriſt and his Apoſtles did feed the people with true bread; and you make the people believe, you feed them with bread in their Fathers houſe, and you feed them with huſks, and that among ſwine. Whereas you ſhould feed his lambs, and give every one his meat in due ſeaſon; it is obſerved that moſt of you (for I ſpeak not of all) doe tie your ſelves to one Text and one Method, one rode and way; ſo that for the moſt part you doe not reach every mans condition. You be like unto Chriſt, when you are carried forth with a ſweet temper of love to all men, as Chriſt was. Now there be two ſorts of men.

First, Saints.

Secondly, Sinners.

To

To begin with the laſt.

1. There are ſinners, and they are of two ſorts.

1. Ignorant.

2. Prophane.

Firſt, Ignorant: to theſe you ſhould hold forth thoſe meanes that Chriſt hath appointed to enlighten them.

Secondly, Prophane: deale with theſe as Chriſt and his Apoſtles dealt with ſuch men in the ſpirit of meekneſſe, inſtructing thoſe that oppoſe themſelves.

Secondly, then there are alſo in your Congregations ſome few godly men and women, ſonnes and daughters, and theſe be of two ſorts.

1. Weake.

2. Strong.

Firſt, weake bruiſed reeds, and ſmoking flax; theſe muſt have have milke, theſe muſt not be received to doubtful diſputations. Theſe be Lambs, doe as Chriſt, carry them in your boſomes: O let theſe have their meat in due ſeaſon; you may not deſpiſe theſe weak ones, nor grieve them.

Secondly, thoſe that be more ſtrong, overcome them with love, 1 *Pet.* 3. 8, 9. Feed theſe with food convenient for them. Build them up in their moſt holy faith. We finde

Paul

Paul in 14. *Rom.* give two directions to the weake Saints, and two directions to the ſtrong Saints.

1. To the weake, that they ſhould not envy the ſtrong Saints in the uſe of their liberty.

2. That they being weake, ſhould not doe thoſe things that the ſtrong did, with a galled conſcience.

Then he gave two directions to the ſtrong Saints.

Firſt, that they ſhould not deſpiſe the weake.

Secondly, that they ſhould not grieve the weake.

Now my brethren, you have all theſe ſorts of people (I ſuppoſe) in your vaſt Congregations: do you give every one his meat in due ſeaſon? are you indeed like Chriſt in this? whether you are or no, I will appeale to all impartial hearers to judge.

Thirdly, againe I heare the people ſaying of you; That if you were the faithfull Miniſters of Chriſt, you would ſpend more time to ſeeke his honour, and leſſe time in ſeeking your owne honour; Many of you are often praying to God to keep up the honour of the Miniſtery, but we had

all more need be praying to Almighty God to eſtabliſh a true Miniſtery, and then the Lord will undoubtedly keep up their honour. Why, my brethren, it is your work, as it was *Pauls*, to have Chriſt alone exalted. But may it not be ſaid of many of you, That you ſeek your owne things in the firſt place, and the things of Chriſt in the ſecond place? Doe you give the glory of all the good you doe to God, as *Paul* did? 1 Cor. 15. 10. *But I laboured more then they all, yet not I, but the grace of God in mee.*

Doe you ſo exalt Chriſt, as to be nothing in your ſelves, as he did? *I am not worthy to be called an Apoſtle*, ſaith he: Again he ſaith of himſelfe, he was the greateſt of ſinners: And then againe in another place, *I am leſſe then the leaſt of all Saints*: And then againe, *I deſire to know nothing among you but Jeſus Chriſt and him crucified.* Now I appeale to your own conſciences, whether this be your practice.

Fourthly, againe I heare the people ſpeaking of you, and ſaying, That you be unlike to Chriſt in this alſo, you put too high a price upon gifts, and too low a price upon grace. Hence it is, that you cry up one ſo frequently, and ſpeak of the other

ſo

ſo coldly: They ſay, and I doe almoſt believe it, that you carry up into the pulpit a whole glaſſe full of humane learning and wiſdome, ſo varniſhed and coloured over, that the world hath taken it for ſpiritual things, and ſo millions of poor ſouls have been deluded by it for the ſpace of many years. Now if I might be thought worthy, let me aske you, Did ever Chriſt and his Apoſtles cry it up ſo exceedingly? nay rather did not they lay it by in the things of God? view well the firſt book of the *Corinthians*, and the two firſt Chapters. Now we ſet up humane wiſdome in competition with Chriſt, when we make it abſolutely neceſſary for the diſpenſation of the Goſpel, yea ſuch an eſſential qualification, as if without it none could be inabled for the holding forth the word of life. Now this doth detract from the All-ſufficiencie of Chriſt, as if he could not furniſh his Saints with the tongue of the learned, to ſpeak a word in ſeaſon to thoſe that are weary, without thoſe humane arts and parts. I do not ſpeak againſt learning, for it is excellent in its place; A good ſervant, but an ill Maſter: and indeed it is no new thing to hear the learned Clergie cry out ſo much againſt thoſe poor illiterate mechanick fellows, for

ſuch

such were Christ and the Apostles esteemed of their forefathers, *Is not this the Carpenters sonne?* Matth.13.55. Mar.4.5.

So in *Act.*4. when *Peter* and *John* were brought before the high Priests, when they saw the boldnesse of them, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them that they had been with Jesus. These Priests doe out-strip many of our Priests, for they will scarce take notice of any, whom they call unlearned, to have been with Jesus. O all ye Nations in the world, beware of the Wolf that comes in sheeps cloathing, *Matth.*7.15. and of that Beast that hath a horne like a Lamb, *Rev.* 13.11.

I had many more things to enquire of you, I will but name them now, and explaine them hereafter, *viz.*

First, I would ask you, if the truth of God break forth in the face of Jesus Christ in men destitute of learning, whether there doth not appear the more of God, and lesse of man?

Secondly, I would aske you, whether all the grand errours, now in *Rome*, *France*, and *Little England*, were not brought in at first by great learned men in humanity?

Thirdly, I would ask you, whether the greatest persecutors that ever Christ and his Apostles met with all, were not the greatest learned men, the chief Priests and Rabbies?

Fourthly, I would ask you, whether when the Lord Christ was upon Earth, and propheſi d of the Perſecution of his Church in all ages, eſpecially towards the latter dayes; whether Christ hath not foretold us that it ſhall be perſecuted by the moſt learned Clergie, comming to us in Sheeps cloathing, *Matth.* 7. 15, and having horns like a Lambe, *Revel.* 13. 11.

Fifthly, I would ask you, whether it is not ſo at this day? and whether amongſt our Miniſtry there be not many great Scholars in humanity, meer ignorants in Divinity?

Sixthly, I would ask you, whether humane learning in an erronious man doth not prove the greateſt enemy to truth?

Seventhly, I would ask you, whether you do not think in your conſcience, that moſt men and women in this Nation at this day be not deceived? and if ſo, then let me ask you who deceived them? *See Matt.* 24. 15.

Eightly, Let me ask you whether the Lord Christ his not now beginning to advance his Kingly glory, in reducing Magiſtracy and

Miniſtery

Ministery to its primitive institution? and if so, then must of you must become new men, or else you will be laid aside. I had many more things to propound, but I call to minde your patience which is not great, and mine own promise, which was that I would be brief; and so I leave you as I found you, so far your friend as you are Christs and his Churches, &c.

A brief Epistle to the World.

MY friends, I finde it written *Joh.* 3. 16. *That God so loved the world, that he gave his onely begotten Son, that whosoever believed in him should not perish, but have everlasting life:* Again, the Lord doth expresse his love & willingnes to save them, with an oath too, the greatest that ever he took, *Ezekiel* 33. 10, 11. *As I live saith the Lord God, I have no pleasure in the death of the wicked, but that he turn from his way and live. Turn yee, turn yee, why will yee die O house of Israel?* Again, this loving God hath laid his command upon me, *Matth.* 5. 44, &c. *But I say unto you, love your enemies, blesse them that curse you, doe good to them that hate you, and pray for those that despitefully use you and persecute you, that you may be the children of your Father which is in heaven; for he maketh the Sun to rise upon the just and unjust, and sendeth rain upon the good and upon the bad.* Now I cannot tell wherein I might expresse my love to you, more then in these three things, *viz.* To shew you your misery, and the causes thereof, and then the remedy. To these three things as the grounds, I shall briefly

briefly and plainly speak, not distinctly or particularly, being straightned in my time more then in my love.

My friends, It is commonly reported that the Lawyer and the Physitian doe live by the two ill humours of man; the one of the Body, the other of the Minde: and may I not as truly say, that the Covetous Lawyer and the pretended Minister do cheat the people, the one in Temporals, the other in Spirituals? Hence it is, that the Lord denounceth a Woe against the one, as *Luk.* 11. 46. 52. compared together; and a *Wo, wo, wo*, against the other, as you may see at large, *Matt.* 23. 13, 15. Oh poore soules! I could even weep to consider, what a sad condition you are in; First, in your bodies and estates; one while, in comes the Lawyer for his Bribes, next the Collectors for Contribution, and anon or the next day the Minister or his Clerk for his Dues or Tithes; and when these be gone, the Souldiers are on their March, and must have quarter for a while, and so what the former have left, these take. I know these are your complaints, and I cannot altogether blame you; for as long as your treasure is upon the earth, it is almost as easie to part with ones blood as with ones goods.

But my friends, these are but the least of your Cheats, for there be ravening Wolves that doe bite closer, and yet never bark: these before mentioned doe but deprive you of temporals, but these Wolves doe cheat you in spirituals; the former do but shut the doore of your earthly comforts upon you, but these that I now speak of doe shut the doore of Heaven against you: See *Matt.* 23.13,15, 16. O these Teachers of yours that you have so long cried up for brave Church-men and great Schollers, these have brought in all their humane learning so varnished and painted over, that you poore souls have taken it to be spiritual things, and so millions of poor souls are deceived by them: these Wolves came to you in sheeps cloathing, and after a little while made you believe that you were Christians, and so gave you the Sacrament of the Lords Supper, and Baptized your Children, and perhaps made you members of their Congregations, and called you brethren; but these men have cheated you, they have made you believe that they have fed you with Bread and that in your Fathers house, but they have fed you with Husks, and that among Swine: Let me tell you, that your Faith, your Hope, your Patience and Self-

denyal

denyal is not the Faith, Hope, Patience and Self-denial of the Gospel; your assurance for Heaven is unsound; you have been dawbed with untempered mortar: the day is almost come that thou must die, & after death come to judgment, and then be judged according to thy works: Then if thou doest want Oyle in thy Lamp, which is Grace in the heart, thou wilt be shut out; it will be in vaine then with *Balaam* to fall a praying, *Lord let me die the death of the righteous, and let my latter end be like his:* No, no, *He that will die the death of the righteous, must live the life of the righteous.* Those that be appointed for glory hereafter, shall have the beginning of grace here, for they be chosen to salvation through sanctification of the Spirit and belief of the truth; *and without holinesse no man shall see the Lord.* Your Leaders have caused you to erre; *the blinde hath led the blinde, and both will fall into the ditch*, unlesse you beware in time.

O poore Souls! I cannot blame you to complain of bad suffering times, to be thus cheated on every side; you have but a Body and a Soule; and to be deceived and deprived of the comfortable being of the one here, and to have no assurance of rest for the other hereafter, is a sad condition in-

deed. Oh how be the people destroyed for want of knowledge! Like Priest, like People, as in *Hos.*4. 6, 9. *The Prophets thereof doe teach for hire, and the Priests divine for money,* and you poore simple ones love to have it so: *O you simple ones, how long will yee love simplicity, and you scorners delight in scorning! you are deceived, and by those that you least mistrusted, namely the Prophets,* Mich.3.5. Doe but spend a little time, and trace this Tribe from the Prophet *Isaiah's* dayes untill now. First, *Isaiah* complains of them in his dayes, *Isai.*28. 7. *Jeremy* complains of them in his dayes, *Jer.*50.6. and *Ezekiel* the Prophet complain of them in his daies; *Ezek.*22.26. So the Prophets, *Daniel*, *Hosea*, *Joel*, and *Amos*; these also complains of the badnesse of this generation. Then the Prophet *Micah* he complains of their sins, and propheseth of their judgements, *Mich.*3. from *v.*5. to the end of the Chapter.

Then when Christ came in the flesh, he was opposed by them, and complains of them, *Matt.*23.13,15,16. then the Apostles themselves were continually persecuted and afflicted from time to time by them, as you may read in the Acts of the Apostles.

And if there be any truth in Histories, see what a sort of Ministry there were in *Henry*

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the eighth's dayes: when the King denied the Popes Supremacy, how ſoon did this Tribe face about and ſide with the King? Then again, in the dayes of *Edward* the ſixt, by reaſon of his pious reſolution, though but young, the Clergie feared a turn, and preſently fell a preaching againſt the Maſſe-book, and it was ſoon aboliſhed, and the Common-Prayer-book ſet up in its place; and theſe men zealous Common-Prayer-book men. And then about three or foure y ars after that Queen *Mary* was made Queen, the Clergie bethought themſelves, and preſently, the greateſt part of them turned about again, from Common-Prayer-book to Maſſe-Book; for ſay they, the difference is not great.

Then after Queen *Mary* was dead, and Queen *Elizabeth* had the Crown, preſently the whole tribe of them, except ſome few, turned Proteſtants again; under which ſhape, and in which viſage they have continued untill the beginning of this preſent Parliament: Well, the Parliament had not ſate long, but the Wolfe covered with Sheeps cloathing was diſcovered; and after a little conſideration it was put to the Vote, and ſuddenly after tumbled down the Prelatical diſcipline root and branch: Wel,

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what follows? why, our Clergie for the most part threw aside their Surplisses, Hoods and Tippets, Organs, and Altars, Bowings and Cringings, Tapers and Candles, and perk up into the Pulpit, and lifts up their voices, and preach against those things; and so became the reverend laborious, zealous Ministers of *England*. If thou desirest a fuller discovery of this—— look into what I have written before, called *A word to the pretended Minister*, and if neither of these will satisfie thee, if thou wilt see the Wolfe stript of his Sheeps cloathing indeed, then look into the Chronicles of *England*, *Scotland*, and *Ireland*; Mr. *Fox* his book of the Acts and Monuments of the Church and his History of Martyrs, &c.

O then, take heed how you hear! Luke 8. 18. *take heed whom you heare*, Jer. 27. 9. *take heed what you hear*, Mark 4. 24. Beloved, I have not written these things to take off your affections from the true Ministers of the Gospel, but to disengage your hearts & affections from the ravening Wolves, that the Lord Christ hath commanded me and you to beware of, *Matt.* 7. 15, and *Acts* 20. 29. and *Joh.* 10. 12. Again, *Believe not every spirit, but try the spirits whether they be of God*, 1 *Joh.* 4. 1. *For many deceivers are entred into the*

world.

world, 2 Joh. 7. These things have I written unto you concerning them that seduce you: 1 Joh. 2. 26. Now that you might take heed whom you hear, how you hear, and what you hear, and that you might not believe every spirit, but try the spirits, whether they be of God: I shall (under correction) and with submission to better judgements give my thought of the one & of the other, and endeavour to put a difference between a Prelate and a Pilate, a Feeder and a Fleecer, a Blinde-beetle and a Seer, a Butcher and a Shepheard, a Destroyer and an Instructer, a Tyrant and a Father, a Thief and a Keeper, a Seducer and a Leader, a ravening Wolf and a moderate Shepheard; that so you might cast off the one, and embrace the other: and truly herein I cannot speak infallibly, but give my thoughts at a distance, for Satan hath transformed himself into an Angel of light, and his works are more mysterious then ever; the Lord cannot have his Church, but the Devil will have his Chappel; if they will have Ordinances, he will have them too; if they will congregate themselves together by uniting in one spirit, Sathan and his company will unite together in one form of communion, and afterwards teach union: If the true Church

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of Christ will teach first the Doctrinal part, and then the practical part; Sathan will allow his Ministers to preach the same, onely with this difference, he will put them upon building before they have laid the foundation; if the true Church will build upon the rock, Sathan and his company will build too, but his foundation must be laid on sand. I shall now endeavour to give my judgement of the pretended Minister first, and then of the true Minister next, that so you might hold to the one and forsake the other.

A false Prophet or Minister then may be known, *viz.*

1. He is one that doth cause the people to erre, *Mich.* 3. 5.

2. He doth bark at the Sheep and bite at the Lambs, and teach others so to doe. Mich. 3. 5, 6. *But God will write shame upon them.* Vers. 7.

3. He is one that doth seek and set up himself, 1 *Pet.* 5. 3. and 1 *Tit.* 11.

4. He is one that seeks not to gain souls to Christ but rather to make divisions and factions, *Act.* 20. 30.

5. Although they pretend to it, they take no care of the flock of Christ, *Joh.* 10. 13. 2 *Pet.* 2. 3. *Acts* 20. 29.

6. They

6. They may be known by this also, notwithstanding all pretences of Pietie; you shal finde them prophane either in principles or practice: 2 *Pet.* 2. 14, 18. *Jud.* 4. 2 *Tim.* 3. 9. 13.

7. They deny and overthrow most of the substantial points in Religion under specious pretences, 2 *Pet.* 2. 2. 2 *Tim.* 2. 18.

8. They may be known by this also, they will pretend an interest in God, and an enjoyment of God, and so set up themselves, and speak evil of others. 2 *Pet.* 10 *vers.* 18, 19.

9. They doe break the bruised reeds and quench the smoking flax; strengthen the hands of the wicked, and weaken the Saints, just as their forefathers left upon record and written for their learning, *Ezek.* 34. 2, 3, &c.

10. When these men doe suffer as evill doers, and that justly, they will be telling their Congregations it is suffering times, and they suffer for Christ; when alas poor souls! you doe now suffer for being enemies to Christ and his people: you are a little buffeted, but is it not for your faults? have you not of late backslided from Presbyterie to Cavalierisme? What would become

come of *England* this day, if the English Nation had been ruled by you as the Scottish Nation was by their Clergie? Blood crieth for vengeance in *England* and *Scotland*; and as for these things that you cal suffering for Christ, let me tell you, these be but the beginnings of sorrow to you.

Now as for these false Prophets and pretended Ministers, and ravening Wolves; let me tell them that their trade is at the best, those daies of cheating do shorten apace, their work is almost at an end; they or at least some of them may continue some moneths, but not many years, for Antichrist is going down, and then I am sure you cannot stand up; surely, his time is very short, death-pangs are upon him, he is now breathing his last gaspe, for he hath plaied his last game, and is discovered in his subtilleſt designe, Sheeps cloathing and Lambshorns will no longer deceive; the Wolf is stript and the Beast discovered, and the stormie night of affliction is almost past with the Church; the time of the singing of Birds is come, *and the voyce of the turtle is heard*, though yee like lians are telling the people that these Birds are Birds of prey.

Then

Then the true Ministers of the Gospel may be known by these and the like Characters, viz.

1. He that is a faithful Minister of *Jesus Christ*, will seek the honour of Christ before his own good, *Act.* 3. 12, 13, &c.

2. A true Minister of the Gospel is so farre from Monopolizing the Trade of preaching to himself (& a few of his Coat) that he could wish in his heart with *Moses* that all the Lords people were Prophets, *Numb.* 11. 29. And with *Paul* rejoyce that the Gospel is preached, whether it be in pretence or truth. Christ is preached; and I doe therein rejoice, and I will rejoice, 1 *Phil.* 18.

3. A true Minister of the Gospel is experienced in the mysterie; he accounts the historie dark without the mysterie, 1 *Cor.* 2, 4. 10. 13. and 2 *Tim.* 3. 16, 17. and 1 *Joh.* 1. 3.

4. He is or ought to be faithfull to dispence the Word of God in conscience unto God, freely, not as pleasing men. 1 *Thess.* 2. 4. 1 *Cor.* 4. 1, 2. and 1 *Pet.* 4. 10, 11. 1 *Tim.* 1. 12. and 2 *Cor.* 4. 2. 5. and 1 *Cor.* 9. 16.

5. He is one that is pure in Doctrine and holy and unblamable in life and conversation, 1 *Tim.* 4. 12. 1 *Tim.* 2. 7.

6. He

6. He is or ought to be one that is found and well-grounded in himself, that so he might speak from experience. *Rom.* 15. 18. & 1 *Cor.* 11. 23. 1 *Tim.* 3. 6. *Tit.* 1. 9. & *Tit.* 2. 1.

7. He is or ought to be skilfull in dividing to every one his portion, that he may not give Childrens bread to dogs, and Dogs meat to children, as most do in these dayes. 2 *Tim.* 2. 15. *Tit.* 2. 1. 7. 15.

8. He that is a faithful Minister of Christ may be known by his tenderness & gentleness towards his Flock, as a Father, Shepherd, and Nurse. *Act.* 20. 28. 1 *Pet.* 5. 2. 1 *Thess.* 2. 11. 1 *Cor.* 3. 2.

9. He is one that accounts no time nor place unfit or unseasonable to reprove, rebuke, exhort, with all long suffering and doctrine, 2 *Tim.* 4. 2. 1 *Tim.* 4. 15. *Rom.* 12. 7.

10. He is or ought to be one that doth freely and fully dispense the truth, and nothing but the truth. 2 *Tim.* 2. 2. *Act.* 20. 27. 1 *John* 1. 8.

11. If he be a Scholar in humane schools, he layes that by whiles he is preaching the Gospel. 1 *Cor.* 2. 3, 4. 1 *Cor.* 9. 19, 22. 1 *Cor.* 3. 2. 1 *Cor.* 14. 18, 19.

12. He endeavours to carry himself so,

as

as that he may give no offence to any one in any thing. 2 *Cor.*6.3,4,5,6.

13. He is one that may be known by this also: If he hath ought against any man, either superiors or inferiors, either King, Parliament or Commonwealth, he will reprove them sharply, yet with the spirit of meekness, and that to their faces, not raile behind their backs. 1 *King.*22.8. & 2 *Sam.* 12.7. *Nehem.*5.7. *Jer.*1.17. *Amos* 7. 12,13. 2 *Chron.*24.20.21. *Mar.*6.18.

14. A true and faithful Minister of the Gospel, will not do a thing that is lawfull, unlesse it be expedient also. See an instance for this in your brother *Paul*, 2 *Thess.* 3. 9. & 1 *Cor.*9.6,7,8,9,10,11. Here we find *Paul* had power, and it was lawful for him to require wages for preaching, but it was not expedient, and therefore he would not do it, 2 *Thess.*3.8. 1 *Cor.*9.12,15,&c.

Now where there be men of this character, whether they have received Ordination from Prelacie or Presbyterie yea or no, or have renounced such their admission to the Ministry (as many of them have done upon sound terms, and so must the rest, or else they will be laid aside both by God & man) I say, of such men I am fully satisfied; I honour them, I love them, I embrace them,

as the servants of Christ, and leaders of his people: Yet I shall endeavour with the Bereans, when I hear them preach, to search the Scriptures, to see whether they speak according to that rule: because I know, at the best, they be but men, and *know but in part, and prophesie in vision, and stumble in judgement.*

Now if thou examine our present Ministery by these and the like Rules, thou wilt see how few there are, that may be truly called the Learned, laborious, zealous, pious, faithful Ministers of Christ Jesus: And when thou hast found such a faithful Minister, esteem him highly for his works sake; for the feet of those that bring the glad tidings of peace are beautiful. But oh poor souls! you have been deceived by the Deceivers, and devoured by the ravening Wolves: wherefore if you will be undeceived, you must be untaught again, and begin at the first principles of religion. The way to become rich, is to see your selves poor; and the way to be wise, is to become a fool; and the way to get Christ, is to see the want of Christ.

Oh! I have thy common interest in the promises, for they be made to sinners, and as a sinner thou hast an interest in them; and

And for thy direction herein, read my first book called *A word to the World.* Read also that blessed place, *Job* 33.27.28. *Joh.*3.16. *Rev.*22.17. *Mat.*11.28. *Isa.*55.7. *Isa.*53.56. 2 *Cor.*5.19,20,21.

A brief Epistle to all the Lambs, that through Providence have not been devoured by the Wolves.

O You most noble, overcoming Saints, sonnes of Sion, and servants of the most High God! Awake, awake, *Put on thy strength O Sion, put on thy beautiful garments O Jerusalem.* Thou holy City, give eare a little, silence thy own thoughts, and thou shalt hear the Lord Christ calling and saying, *Arise my beloved and come away, for the day is dawning, and the day-star arising in your hearts.* Take the wings of hope, and flie into the aire of comfort, where thy treasure is: Behold, Christ cometh, leaping upon the mountains, and skipping upon the hills. *It is the voice of my welbeloved, saying, open to me, my sister, my spouse.* Oh how often did he call? how carnestly did he knock? how powerfully did he strive? how long did he

wait upon you, before mine, and your ſtubborne hard hearts would yeeld obedience to his deſires: if he had never loved you, you had never loved him; if he had never drawne you, you had never come; if he had never ſought you, you had been yet ſtraying in the wildrneſſe of ſinne. Liſten a little, for he knocks at the doore of thy heart; open to him, bid him take poſſeſſion of that which is his own; and then O the breathings, and celeſtial ſtreamings forth of love that be between the Creator and this creature! Oh how doth the ſoule dance and leap for joy! Oh how is it raviſhed with the preſence of him ſo much longed for! Oh how doth the love of Chriſt affect the ſoule, and even tranſport the heart to admiration! All the pangs of the new birth, all the throws of its travel, all its after-births of ſorrow, are now forgotten, and ſwallowed up in raviſhment. *For me to live, ſaith the ſoule, is Chriſt, and to dye is gaine: I will not feare though the trees ſhould yeeld no fruit, the fields no meat, the ſtock periſh from the ſtall, yet I will*, ſaith the ſoule with *Job*, *bleſſe the name of the Lord, yea I will reioyce in the name of the Lord, for in the time of famine he will feed me.* The plagues of Egypt, the botches of *Job*, the enemies

of *David*, the imprisonment of *Joseph*, the poverty of *Lazarus*, the bonds of *Paul*, cannot deprive me; *for his rod and his staffe doth comfort me.* Let the earth quake and swell, and seas roar, and hell rent, and rocks and mountains be carried into the depth of the sea; yea let all the proud opposers, and false teachers tremble with horrour and astonishment, *yet will I trust in the Lord, and triumph in my God* (say the Lambs of Christ) My beloved hath pronounced me faire, and there is no spot or wrinkle in me; the day of mine espousal is come, wherein all the glorious holinesse of divine wisdome, yea all the all of Christ is made over to me: What shall I want who have all things to enjoy? *who shall lay any thing to my charge? it is God that justifies me, who shall condemne me? O what is man that thou art mindful of him, or the sonne of man that thou doest thus regard him! O blesse the Lord O my soule, and forget not all his benefits.* I was a dry and barren tree, fit for nothing but burning, but he hath given me life, and I have a promise that I shall flourish in his Courts. All the things that be under the Sunne, are not so precious as one smile from his countenance. Let friends forsake me, let enemies deride me, let all worldly comforts leave

me. If I enjoy one ſmile from him, it is enough (ſay the enlightened Lambs of Chriſt) Oh how wonderfully he preſerved me from the late devouring ſword which hath cut downe thouſands, and from famine, plague, and peſtilence, which hath been round me! and for my ſpiritual enemies which were within me, he hath been with me in the fire that it ſhould not burn me, and in the water that it ſhould not drowne me. He hath delivered me in ſix troubles, and the ſeventh could not hurt me. O world, fleſh, and devil. Let me live to him whoſe I am, for I am not my own: I am bought with a great price, and I am now to live to him whoſe I am. *O what ſhall I render to the Lord for all his benefits?* O that I knew wherein I might honour him that hath ſo highly honoured me, ſaith the true believing ſoule. *O taſte and ſee that the Lord is gracious*; it is life to know him, it is heaven to behold him, it is melody to heare him, it is endleſſe happineſſe to enjoy him, he is the brightneſſe of his Fathers glory, yea he is altogether lovely, he is all thy tongue can aske, thine heart can wiſh, or thy minde conceive; he is light in darkneſſe, joy in ſorrow, reſt in trouble, health in ſickneſſe, food in famine, life in death,

heaven in hell. *O be open everlasting doors, that the King of glory may enter in! Away from me all ye workers of iniquity,* (ſay the Lambs of Chriſt) I will cleave to him that hath preſerved me from the wolfe that came to deceive me in ſheeps cloathing; I will now turne out of doors ſinne and Sathan, as *Jacob* ſaid to *Laban*, *Theſe many years have I ſerved you*, but now it is time to look to my owne portion, mine owne houſe, my time is almoſt ſpent, *for my dayes are ſwifter then a Weavers ſhuttle*, Job 6.7.

I will now returne to, and walk intirely with my Father, and when he ſeeth me comming, although afar off, he will runne to meet me with ſweet kiſſes and loving ſalutations. He will powre the oile and wine of his graces into my wounds, he will ſet me upon his owne ſtrength, and bring me into communion and fellowſhip with him, and his Saints in Mount Sion.

But now O Saints and ſervants of the moſt High God, who have laid down your Crowns at the feet of Chriſt, and have made choice of him for your portion, rejoyce in your portion, let your thoughts be upon, and your ſpeeches of your portion.

You doe ſay, that ye be ſonnes and ſervants

vants of the most High God: Let it appear by your obedience to your Father, *Rom.* 6.16.

You say that ye are his sheep: doe ye hear his voice? *Joh.* 10.27.

You say that you doe abide in him: learne to walke as he walked, 1 *Joh.* 2.6.

If Christ have dyed for you: let us know it by your living unto him, 2 *Cor.* 5.15.

You doe say that you doe know him: let us see it by your keeping his commandements, 1 *Joh.* 2.4.

You doe say that you are righteous and religious: let us see it by your bridling your tongue: lest your Religion appear to be vaine, 1 *Jam.* 26.

If you have received a Kingdome that cannot be moved, let us see it by your serving him with reverence and godly feare, *Heb.* 12.28.

You say he is your God, and that you see your particular interest in him: let it be knowne to us by your obedience to him, 1 *Pet.* 1.17.

You say that you be the Spouse of Christ: let us know it by your enquiring after him, and telling of the excellencies that be in him, *Cant.* 5.6.9.

If you be his Disciples, let us know it by

by your love one to another, *Joh.* 13.35.

You tell us that you believe in him, *Shew us your faith by your works*, 2 Jam. 18.

If you live in the Spirit, let us know it by your walking in the Spirit, *Gal.* 5.25.

If you be grafted into the true Vine, let us know it by your fruitfulneſſe, *Joh.* 15.5.

If you are Chriſts, let us know it by the crucifying your fleſh, *Gal.* 5.24.

If you be indeed planted in the houſe of the Lord, let us know it by your flouriſhing in his Courts, *Pſal.* 92.13.

You ſay that he hath choſen you to ſalvation: let us know it by your ſanctification of the Spirit, and beliefe of the truth, *Eph.* 1.4.

You ſay that you live in the will of God: let us know it by your doing his will, and by your rejoycing when his will is done, though it croſſe your owne wills, *Joh* 1.21.

O my brethren, methinks the ſpirit of thankfulneſſe is not up in your ſoules: we be more ſenſible of our wants, then we be of our mercies: O what could the Lord have done more then he hath done already! we have all we have ſought for, and much more!

more! O *England, England! Awake, awake, put on thy strength, O Sion, put on thy beautiful garments. O Jerusalem, prepare to meet thy King.* Bid adieu to all earthly comforts; let not mercies be so common, as not to return the praise to him that gave them. Oh what would we have parted with, within these 10 years, for one of the least of the mercies that we doe now enjoy! O be not so much in craving and begging, and so little in blessing and praising the fountaine of our mercies.

Remember, praising the Almighty will be the work of a Saint in the life to come: there will be no need of prayer, faith, hope, and patience; all these will end in fruition. Oh then begin the work here, that thou shalt be alwayes doing in the life to come! The book of *Revel.* that speaks of the last state of the Church upon earth, it speaks of Praising, but seldome of Prayer: And why? Those things were granted that they had formerly prayed for. Beloved, can a man reckon those mercies that the Lord hath given in within these ten years, both National and Personal? shall we forget all, and in stead of rejoicing with the Saints fall a mourning with the world? The voice cries, *Rejoice ye righteous, and howl O Babylon!*

Re-

Rejoice ye righteous; for ye have a Father to ſtand by you, a Chriſt to deliver you, Angels to guard you, Comforts to refreſh you, and Promiſes to ſuſtain you; and rather then ye ſhall want, the Ravens ſhall feed you, the Heavens ſhall drop down food to relieve you, the Rocks ſhall ſtream forth rivers to refreſh you: therefore let nothing diſmay you, or draw your hearts back again, like *Lots* wife, into *Sodome*, or the Children of Iſrael unto the fleſh-pots of Egypt. The wicked and unbelieving, they cannot praiſe him; And ſhall Chriſt have none to exalt him? O let your mouths be filled with his praiſes! ſound Hallelujahs to him, *who liveth for ever and ever, for this is the will of God concerning you.* As for the world, alas, they know not how to praiſe him! *How ſhall they ſing the Lords ſong in Babylon? But the living, the living,* in Mount Sion, *ſhall praiſe thee.*

O thou in whom are all our ſprings, and from whom we recieve all our ſupplies, and all you that be the true ſheep of Chriſt, make it your work with *Mary* to ſit at his feet, and hear his voyce. You have heard ſtrangers a long time, and have not conſidered that the glory of Chriſt doth overſhadow all other glories, his voyce is ſweet,

and

and his countenance is comely, his presence desireable, and his love unfathomable.

A few words by way of Prophesie concerning the glorious state of the Church of Christ that will be shortly.

BEloved, if you a little take notice of what is past and fulfilled, and diligently observe what is present, you will be the better able to speak or write of something that is to come; if you look back and see that the Lord hath delivered us, and then look upon the present state, and finde that he doth deliver us, we shall be the better able to say with *Paul, In whom we trust that he will yet deliver us*, 2 Cor. 1. 10.

O yee the flocke of Christ, for to you I speak chiefly: you were scattered, but the Lord hath gathered you together, and brought you home from exile, and banishment, and caused you to sit under your owne vine, and made you a praise and a fame amongst them that had you in derision, and a proverb of reproach; he hath advanced up between you and your enemies, and taken your part, and overpowered

powered them, and in a great measure stopped the mouths of the dogs of *Egypt* that did so bark at you; some of them are fallen by the sword, others of them are fled beyond the seas, and those that doe still remaine, the Lord is now muffling their mouths.

Againe, your spiritual enemies begin to fall also, the Lord hath given you a little more strength against them, and discovered his love in the face of Jesus Christ in the doctrine of Free-grace more fully then in former dayes; he hath given you liberty to worship him in his owne way, and established your liberty by a Law both spiritual and temporal. He hath manifested his care of you in answering all your prayers, and granting all your requests that you heretofore have, or now doe put up to him in faith; so that it is but aske and have, seek and finde, and yet all this is but the beginnings of mercies to you, these be but the dawnings of the day, and the first fruits of what is ripening: Your eies have not yet seen, your ears have not heard, your hearts have not yet understood what glorious things are comming: you may now say to all the proud opposers yet remaining, as once was said to *Haman*, *Hest.* 6. 13.

If Mordecai be of the seed of the Iews before whom thou hast begun to fall, thou shalt not prevaile against him, but surely fall before him. If those that heretofore you called *Puritans*, and now *Separatists*, be of the seed of *Abraham*, the father of the faithfull, before whom ye have begun to fall, you shall not prevaile against them, but surely fall before them: Assemble your selves together against these people, you will be broken in pieces; take counsel together, it will not stand; continue your Plots one after another as fast as you can, it will be discovered; take counsel of *Achitophel*, and it will be turned into foolishnesse; lift up your voices with *Herod* like a god, the Worms will destroy you, and that immediately; *Speak with the tongue of men and angels, you want love, and you are but as sounding brasse and tinkling Cimbals; Rejoice O Sion, thy day is dawning; Howle O Babylon, thy day is ending, and thy plagues are comming.* The most glorious dayes that ever was read of in Scripture doe begin to dawn, although very few doe see it; and the most doleful times that ever appeared is almost come against the enemies of the kingdom of the Lord Jesus; for all that they have hitherto undergone is but the beginnings of sorrows; the first woe is past, the second is com-

comming, see Revel. 18. 2. *Babylon is fallen, is fallen.* v.8. *Her plagues are come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire, for strong is the Lord who judgeth her.* Silence thy thoughts and listen a little, and thou shalt heare that voice spoken of *Rev.* 9. 10. 15, 16, 19.

Oh what weeping and wailing is there amongst the Great ones, the Kings and Princes, and Merchants, and mighty ones of the earth! Why, what is the matter? why, *Babylon* is on fire, I cannot come neer her, I am fain to stand afar off: *Alas, alas, that great City that is cloathed in fine linnen, and purple and scarlet, and decked with gold and precious stones and pearls, in an houre is so great treasures come to nought!* Well, what follows thereupon? v.20. *Rejoice O ye servants of the Lord, for I am now avenging you on your enemies.* Their day of mirth and carnal pleasure is ending, and their plagues beginning: but your day of persecution is almost over. Ye shall rejoice, but they shall mourn; ye shall sing for joy of heart, but they shall weep for sorrow of heart, and howl for vexation of spirit. Your enemies have already received their good things, with the rich man, and are now to receive the bad, *Luk.* 16. 25. But you have been, with *Lazarus*, in misery, and

received

received your bad things, and now you are to receive your good; you shall be comforted, but they shall be tormented, *Luk.* 16, 24, 25.

Give care a little, silence your own thoughts, listen! Methinks I heare Christ saying to his people, as in *Luk.* 24. 17. what manner of communication is this that you have one to another, as you walk, and are sad? (what, sad! you had never so great cause to rejoice.) v. 25. *O fooles and slow of heart to believe all that the Prophets have spoken!* If ever these words were seasonable to them, it is also seasonable to us, and it is written for our learning: O fools and slow of heart to believe all that the Prophets have said, to believe all that Christ hath said, and that all his Apostles have said! No marvel you have communication together, as you walk and are sad: You do not believe the Prophets, you do not believe Christ, you do not believe the Apostles; for if you did, you could not be sad; for all these do testifie abundantly, that there is none under the heavens have so great cause to triumph and rejoice as you; for as all things work for the glory of God, so they turn to your good. *All things work together for good to them that fear God.*

Let

Let not us then be fools & slow of heart to believe all that the Prophets have said: (Why, what have the Prophets said?) The Prophets speak of the state of the Church in their dayes, and also they propheſied of the state of the Church in the dayes of Chriſts incarnation, and laſtly they propheſied of the state of the Church of Chriſt in the latter dayes before his coming to judgment. Now all is written for our learning: but that which doth moſt neerly concern us, is to know what state we are under, and what God is now doing, and what we are now to expect.

Firſt then, the Lord is even now beginning (for the time is at hand) to bring in the Jews; and that will be of great advantage to all the elect Gentiles, as you may ſee *Rom.* 11. 12, 13. and *Iſa.* 60. 3. 5. & 66. 11,12. So that will be brought to paſſe, *Iſa.*2.1,2,3. *The mountain of the Lords houſe ſhall be eſtabliſhed on the top of the mountains, and exalted above the hills, and all Nations ſhall flow unto it.* So the Law ſhall go forth of Sion, and the Almighty will have a glorious kingdom in the ſpirits of his people; And this is the Name of Chriſt upon earth, and the New heaven we read of. In a word, He will in and by his Saints rule the world

See *Dan.*7.27. *The kingdom, and the dominion, and the greatnesse of the kingdome under the whole heaven, shall be given to the Saints of the most High, whose kingdome is an everlasting kingdome, and all dominions shall serve and obey them.* Oh what a blessed day will this be, when the Power both supreme and subordinate shall be in the hands of the Saints of the most High. The government hath for a long time been in the hands of the basest of men, as in *Dan.*4.17. and setteth up over it the basest of men. Look back a little, and consider what kind of Magisterial power we had: begin at the Head; was not vice advanced, & purity derided? on whom Justice (that hath no respect of persons) hath been executed. Next unto him, was any man fit for a Lord, unlesse he was a railing persecuting Bishop? And then for our Judges and Priests, did not the one judge for reward, and the other teach for hire? *Mic.*3.11. And then for the lesser Lawyers, and Journy-men Priests, how fast would the one ride, and the other run, the one to cheat you in temporals, the other in spirituals? Then the Constables, Church-wardens and Overseers, if you come not to Church to hear their refined Masse, then they give in your names to the Chan-

Chancellor and Proctor, and by vertue of a Spiritual warrant from their reverend Lord and Master, the Apparitor must be imployed to summon you to appeare before them; and if they have no witnesses against you, then you must take an oath to accuse your self; and then the very meanest Officer, as the Clark, Sexton, and Tithingman, if there be ever a Puritan or Roundhead in the whole Parish, they will mischief him as much as in them lies. But *the measure of their iniquity being full*, and their day of calamity dawning, these men are in part already laid aside, and shortly will be fully rejected both of God and man: And the Kingdom, and the Dominion, and the greatnesse of the Kingdom under the whole heavens shall be given to the Saints of the most High, whose Kingdome is an everlasting Kingdome; and then the Nations shall become the Nations of Christ, and the government shall be in the hands of the Saints; and the Nations and Kingdomes that will not serve thee, to wit Christ in the Saints, shall perish. *Isa.* 60. 12, 17, 18. *For brasse I will bring gold, and for iron I will bring silver, and for wood brasse, and for stones iron. I will also make thine officers peace, and thine exactors righteousnesse; violence shall no more be heard*

in thy land, waſting nor deſtruction within thy borders, but thou ſhalt call thy walls ſalvation, and thy gates praiſe. Jer. 30. 21. *And their Nobles ſhall be of themſelves, and their Governors ſhall proceed out of the midſt of them,* and ſo the Lord will puniſh all thoſe that oppreſſe you. Even now is the Lord begining to reſtore Magiſtracie and Miniſtery to its primitive inſtitution: This work is begun in *England*, *Ireland* and *Scotland* will follow; and if I miſtake not, *France*, *Holland*, and *Spain* will come after, and ſo all other parts untill that be fulfilled *Dan.* 2. 35. *Dan.* 7. 27. & *Rev.* 11. 15. In *Dan.* 2. we read of *a little ſtone cut out of the mountaines without hands, and it became ſo big as to fill the whole earth.* And that in *Dan.* 7. 27. *The greatneſſe of the Kingdome under the whole heaven ſhall be given to the people of the Saints.* *Rev.* 11. 15. *And the kingdomes of this world ſhall become the kingdomes of our Lord and of his Chriſt, and ſo all his enemies ſhall be made his footſtool.* The *houre of temptation* is begun, and will not end till it hath gone over all the earth. O *England*, *England*, thou was firſt in miſery, thou ſhalt alſo be firſt in thy delivery: Oh that thou didſt now know what thou ſhalt ſhortly enjoy! Thou haſt been rough-hewed already, thou wanteſt nothing but plaining,

and ſo thou wilt be made fit for the ſpiritual building: thou haſt been rough-hewed by the open prophane, but now thou ſhalt be plained by the moſt zealous Phariſees, thoſe that will faſt twice a week, and give tythe of all they poſſeſſe, and pray in the corners of the ſtreets, and ſay, *Lo here is Chriſt.*

In a word, the greateſt formall profeſſors will be thy greateſt perſecuters; herein is the devils laſt, and moſt ſubtle deſign, he will now come with fair words and ſpecious pretences; and if you look upon his habit, he is in ſheeps cloathing, and if he hath feet like a beaſt, he will have hornes like a lamb; and although under another garb, he will execute the power of the firſt beaſt in perſecuting thee, as *Rev.*13.12.

But God will bring theſe proud oppoſers down unto the duſt. See *Iſa.*24.19,20, 21,22,23. Then the Lord God ſhall reign in mount Sion and in Jeruſalem gloriouſly. Therefore with *Peter*, let us expect a new heaven, and a new earth, wherein dwelleth righteouſneſſe, 2 *Pet.*3.13. *Behold I create new heavens, and a new earth*, Iſa.65.17. And you ſhall ſing for joy of heart, and that whiles your enemies doe weep for ſorrow of heart, and howl for vexation of ſpirit,

Isa. 65. 18, 19. For the Lord is now turning to his people a pure language, and they shall shortly serve him with one consent. Zeph. 3. 9. The eyes of the blinde begin to be opened, and the ears of the deaf to be unstopped, the lame man begins to leap as an Hart, and the tongue of the dumb to sing; *for in the wildernesse do waters break out, and streams in the desart.*

The brightnesse of Christ doth begin to appear, which doth not onely discover, but also destroy Antichrist, 2 Thess. 2. 8. *Vnto all you that fear his name, is the Son of righteousnesse arising with healing in his wings,* Mal. 4. 2. *The light of the Moon shall be as the light of the Sun, and the light of the Sun shall be sevenfold.* Isa. 30. 26. *And so he will destroy in this mountain the face of the covering cast over people, and the vail that is spread over all nations, and the rebuke of his people he will take away.* Isa. 25. 7. *And so we shall all know him from the least to the greatest,* Jer. 31. 34. *And the Lord shall be one, and his name one, and as for us we shall all have one heart, and one way,* Jer. 32. 39. & Isa. 11. 6, 7, 8, 9. *And this he will do, for light is sown for the righteous, and gladnesse for the upright in heart. Therefore rejoyce in the Lord ye righteous, and give thanks at the remembrance of his holinesse. Gird up the loyns of your*

minde, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ, 1 Pet. 1.13.

Now above half of the sons and daughters of men are of a contrary judgement, saying of these and the like Scriptures, that they be either fulfilled already, or else say they, there is some other meaning in these Scriptures, which might be easily answered. Then for those men that do see clearly that these things are yet to be fulfilled, they do vary and differ in their judgements.

1. The first saith, It is true, glorious times are at hand, Sathan shall be chained up, and Christ shall reign personally on the earth for a thousand years, *Rev.* 20.2,3, 4,5,6,7.

2. A second party of men stands up opposing the first, saying, It is true, Christ shall reign upon the earth in the midst of his people; but when? not till after the judgement is past, and this old earth burnt up, and then he will create a new heaven and a new earth, when the first heaven, and the first earth are past away, *Rev.* 21.1. 2 *Pet.* 3.13.

3. Then there be a third sort of sober Christians that do look for and expect

theſe glorious times, and yet they do deny that Chriſt ſhall reign perſonally: he ſhall reign, it is true, ſay they, but how? Chriſt will come in the ſpirit, and have a glorious Kingdome in the ſpirits of his people, and they ſhall by the power of Chriſt in them reign over the world, and this is the new heaven, and the new earth: And for my part, I do affirm that this is the glorious ſtate that is now comming, *Iſa.* 66. 22. 2 *Pet.* 3. 13. *Rev.* 21. 1.

And theſe are the times of reſtitution ſo frequently ſpoken unto in the Scripture, *Rom.* 8. 19, 20, 21, 22, 23. *Act.* 3. 20, 21, 22, 23.

Oh what a glorious time will this be, when Magiſtracie ſhall be reſtored to its primitive inſtitution, to countenance thoſe that do well, and puniſh evill doers! *Rom.* 13. 3. *Dan.* 7. 27. *Iſa.* 2. 3. *Iſa.* 1. 26.

O what a joyfull time ſhall this be, when Miniſtery ſhall be reſtored to its primitive inſtitution, *Jer.* 3. 18. & *Jer.* 24. 4.

O what a bleſſed time will this be, when our God ſhall undeceive the people that have been deceived by the Prieſts, the Dragon ſhall be caſt out of heaven, and his Chaplains out of the Church. God will take away the nature of wicked men, that al-

although they remain wolves, lions, and bruits ſtill, yet they ſhall not hurt nor deſtroy in all this holy mountain; *For the earth ſhall be filled with the knowledge of the Lord, as the waters cover the ſea*, Hab. 2. 14. Wherefore moſt noble overcoming Saints, look for great alterations and mighty changes: ſee what diſſolutions God is making in the earth, and look for the Lord to be revealed from heaven, who will be mighty in his diſpenſation, and glorious in revelation, and ſtrong and powerful in operation; and he will bring to paſſe his determination, which will be to the confounding of all things that are in oppoſition againſt him. Oh then taſte and ſee, that the Lord is gracious; it's life to know him, it is heaven to behold him, it is melody to hear him, it is endleſſe happineſſe to enjoy him. And as you like the end that the Almighty aims at, ſo approve of the way which he acts in, and wait with patience for the accompliſhment thereof.

There be glorious Deliverances for the Saints; (as hath been said) but the Saints are too sudden in expecting these deliverances.

WHen our first Parents were fallen, there was a promise made to them of a recovery by the second *Adam*, in these words: *The seed of the woman shall bruise the serpents head.* And as soon as *Eve* had conceived and brought forth a son, *Gen.* 4. 1. saith she, *I have got a man from the Lord*; (for so some of our Translations render it) And seeing this was not he, when she brought forth her second sonne, she calls him *Abel*, which signifies vanity. Seeing she was deceived in the first, she calls the second vanity. Now our mother was just as we are, too sudden in our expectation of deliverances.

So if we look into that of *Moses*, Exo. 5. *ult. Neither hast thou delivered thy people at all*, saith precious *Moses*. Why *Moses*, thou art a little too quick: Have not these people prayed, and hath not the Lord heard the cry, and sent thee to bring them out of Egypt, and am not I now upon delivering them? and yet are they not delivered at all?

Moses

Moses, thou art a little too fuddain in expecting deliverances.

So it was with the Apostles, *Act.* 1. 6. *Lord* (said they) *wilt thou at this time restore the kingdome to Israel?* The Apostles were too fudden; this was not to be done till many hundred years afterwards. Methinks I see the people of *England*, yea many of the Lords own Lambs, some of them in Egypt under *Pharaohs* hard task-masters, murmuring and complaining at other Saints, as they did at *Moses* and *Aaron*. And I see some others brought to the Red-sea, but in great fears, before and behind, as they were; and some are got over the sea, and seen all their enemies drowned as they were pursuing them, and so begin to sing; and many be marched into the midst of the wilderneſſe, where they see great miracles, waters flow out of the Rocks, and raining Manna from heaven; and yet notwithstanding the people begin to murmure, and desire to go back again to Egypt. Oh here is the fate of the English Nation! they say, it is better to go back again to Egypt to King *Pharaoh*; or if he be dead, to his young Sonne, that he may reign over us, where we may enjoy our old Discipline, and eat our wonted food, the onions, and the garlicks, and the

leeks,

lecks. But some are of a more choise spirit, and have sent unto *Canaan* to spie out the land: Well, there were twelve men sent, ten of them bring up a false report of the land; onely two of them were of another spirit, and speak the truth: the greatest part say it is a barren land, the lesser part say it is a fruitful land. The people were divided, and some fall to murmuring, and so are destroyed in the wilderness. Well, a few are gotten to *Canaan*; the enemy flies before them, they possesse their habitations; and having all things at the full, they soon forget their God. Is not this all along our state at this day? Some are travelling from *Egypt* to *Canaan*; and some are journeying from *Canaan* to *Babylon*; and some are walking from *Babylon* to *Sion*.

Q. Methinks I hear many saying, If there be such glorious times at hand, and that God doth intend good to us, why is it thus and thus with us?

A. It is true, there be many external and internal burdens lying upon us, that we would be glad to have removed; But consider a little first, the fountain from whence these come, Gods love; secondly, the end of them, for thy good; this will cause the

soul

ſoule to rejoyce in tribulation; for to you it is given not onely to believe, but to ſuffer for his ſake: muſt *Job* the juſteſt man that is alive be fought againſt with the terrours of the Lord, *Job.* 6. 4. Muſt *David* a man after Gods own heart have no reſt in his bones, becauſe of his ſins, and be ſo waſted with the grief of his heart, that his moiſture is turned to the drought of Summer, *Pſal.* 32. *verſ.* 3, 4.

Muſt *Hezekiah* who walked before the Lord in truth and with a perfect heart, have the anger of the Almighty break his bones like a Lion, *Iſai.* 38. 13.

Nay muſt the Sonne of God himſelf lie bleeding upon the croſſe, and cry out in the bitterneſſe of his ſoule, *My God, my God, why haſt thou forſaken me!* and ſhall we think to be altogether free from chaſtiſement? was not *Abel* murthered by his brother; *Noah* mocked by his ſon; *Job* ſcoffed by his wife; *Elie* ſlain by his ſons? See the hardſhips that *Jacob* a man choſen of God went through; he is threatened by his brother, baniſhed from his Father, abuſed by his Uncle, defrauded of his Wife, in the day he is ſcorched with heat, in the night troubled with froſt, as you may ſee at large, *Gen.* 31. *verſ.* 40.

Then

Then see the divisions between his two Wives, two Sisters baulking for one Husband; after this they both went from their Father, and now see a fresh pursuit behinde him; *Laban* follows *Jacob* with a Hue and Cry; before him *Esau* is marching up to him with four hundred men: so to go forward it were intollerable, to go backward unavailable: Well, after the Almighty had delivered him, and he marched into his own Country, his Wife *Rachel* dieth, his daughter *Dinah* is ravished, his Son *Reuben* lies with his Concubines; then his most beloved Son *Joseph* they report is dead; then soon after this arose a Famine, and another of his Sons in prison, and nothing can redeem him but his onely *Benjamine*; here is the losse of son after son, *Gen.* 42. 36. *And* Jacob *said unto them, Me have ye bereaved of my children,* Joseph *is not, and* Simeon *is not, and you will take* Benjamin *away; all these things be against me.* But there was a time then drawing neer, that *Jacob* should be delivered from his troubles, and enjoy the company of all his Sons again. The way to true happinesse is through many difficulties, you must suffer a while, before you shall be established, strengthened and setled. God is unstripping thee of thy riches and righte-

righteousnesse, as he did *Job*; that he may give three twice as much, and ten times better in its room; the Vision is yet for an appointed time, *Hab.* 2. 3. and at the end it will come wait for it; nay, it will surely come, it will not tarry: It may be thou and I have heard, *That the mountain of the Lords house shalbe established upon the top of the mountains*; well it shall come to passe: but the Vision is for an appointed time. Hath the Lord promised that knowledge shall cover the Earth, as the waters the Sea; and that we shall all know him from the least to the greatest: Wel, God is faithful, it shall come to passe; but the Vision is for an appointed time. Dost thou not read in *Dan.* 2. that there was a stone cut out without hands, and became a great mountain, and filled the whole Earth? well, the Vision is for an appointed time, wait for it, for it will surely come, it will not tarry.

Hath the Lord indeed promised to take away thy filthy garments, as once he did from *Joshua*, *Josh.* 3. 3, 4. the Vision is for an appointed time, it will speak and not tarry. Hath he promised indeed that sorrow and sighing shall fly away, and that all tears shall be wiped from thine eyes, and thou shalt have no more pain and sorrow; why, he is

faithful that hath promiſed; onely the Viſion is for an appointed time, it will ſpeedily ſpeak, it will not tarry.

Do the Scriptures ſpeak of the calling of the *Jews*, and of the bringing in of the fulneſſe of the Gentiles, and of the reſtauration of all things? the Viſion is for an appointed time, it will ſpeak and not tarry.

Hath the Lord indeed promiſed that the light of the Moon ſhall be as the light of the Sun, and the light of the Sun ſhal be ſevenfold? the Viſion is for an appointed time, it will ſpeak, it will not tarry.

Hath he ſaid by his ſervant *Iſaiah*, c. 25. 7. *And he will deſtroy the face of the covering caſt over all people, and rend the vaile that is ſpread over all nations.* He is faithfull, ſo that one tittle ſhall not paſſe till all be fulfilled, onely it ſhall be done in its appointed time. How ſhall hope and patience be exerciſed, if he ſhould not make us wait? and how ſhall we ſay as in *Iſai.* 24. 9. *This is our God, we have waited for him, and he will ſave us; this is the Lord, we have waited for him, we will be glad and rejoice in his ſalvation*: ſay not with *Moſes*; *Neither haſt thou delivered us at all*; *Exod.* 5. *laſt verſ.* but ſay with *Paul*, 2 *Cor.* 1. 10. *Who hath delivered us, who doth deliver us; in whom we truſt he will yet ſtill deliver us.*

Be

Be thankfull then for what is already done, and believe and wait for what is now a doing. I ſee the Saints, ſaying with *Abraham, Gen.* 15. 2, *Lord, what wilt thou give me? &c.* But methinks you ſhould rather be ſaying with *David, Pſal.* 116.12. *What ſhall I give thee for all thy beneſits to me?* Again, we read in the book of the *Revelation*, of ſeven Seals, and ſeven Vials, and ſeven Trumpets: If we compare theſe Seales, Vials, and Trumpets together, I ſuppoſe we ſhall finde them hold forth one and the ſame thing; And then if we conſider what Seale is now opening, what Trumpet is now ſounding, what Vial is now pouring forth, thou wilt ſee what ſtate the Church of Chriſt is now under, and what the Almighty is now doing for her deliverance. Is not the *ſeventh Seal* now opening? is not the *ſeventh Vial* now pouring forth? Is not the *ſeventh Trumpet* now ſounding, and ſome of the Saints begining to lift up their voices? *Rev.* 11.15. *And the ſeventh Angel ſounded, and there were great voices in heaven ſaying, The kingdomes of this world are become the kingdomes of our Lord and of his Chriſt, and he ſhall reign for evermore.* Rejoice O Sion, thy day is dawning: Howle O Babylon, thy plagues are comming: he is gathering

his wheat into the barn, but he will burn the chaffe with an unquenchable fire. It is true, the Saints may be ſhaken once more, as in *Heb.* 12.26,27. that thoſe things that may be ſhaken, may be taken away; and thoſe, and only thoſe that cannot be ſhaken may remain. But *Babylon* ſhall be ſhaken down to the earth and ground to powder, and caſt into the bottomleſſe pit, there to continue for ever. Oh then lift up your hearts w^th^ your hands unto our God in the heavens! Oh lift up the hands which hang down, and the feeble knees! Take the two wings, the one of Faith, the other of Love, and flie into the aire of Comfort, where thy treaſure is; ſaying, Come Lord Jeſus, come quickly; take poſſeſſion of that which is thine own!

I had many things more in my heart and mind to preſent unto thy conſideration, whoſoever thou art, that readeſt theſe words. I will here but name them unto thee, but in another Treatiſe ſhortly preſent them before thee: which being done, I ſhall apply thoſe words of *Solomon*, Eccleſ. 12.12,13.

1. Beware of extremes. Men be very apt in this age, either to cry up all Clergy-men, or cry down all Clergy-men: whereas we

ſhould

ſhould endeavour the plucking up and rooting out all falſe pretended Miniſters, for they be the worſt of men: the Scripture calls them Dogs and Wolves, and Cheaters and Deceivers, &c. But we ſhould double our love to all that be faithful, for they are the mouth of the Lord to us, and their feet are beautiful. The Scriptures command us to *eſteem them highly for their works ſake*: And whereas they ſow unto us ſpiritual things, let not us keep back from them carnal things, 1 *Cor.* 9. 11. & *Rom.* 15. 27, &c. Let us do this, leſt they ſay of us as *Paul* did of his hearers, 2 *Cor.* 11. 8. *I have robbed other Churches, taking wages of them, to do you ſervice.*

I once heard, that there was a godly man that had three friends; And to try their wiſdome, he ſent to each of them an Apple, he knowing by a ſmall inſtrument that each Apple was rotten at the core. The firſt receives his apple, and cut it in the midſt, and found it rotten at the core, and ſo threw it away. The ſecond receives his apple, and found it rotten in the midſt; but becauſe it came from his friend, he eat it all. The third received his apple, and cut it as the former, and found it rotten; ſo he cut off the rotten, and threw it away, but eat

only the good. Now let us not be like to him that threw away all, becauſe there was ſome unſound: Neither let us be like the ſecond, that received good and bad together: But let us be like the laſt, that received the good, and rejected the bad. And that thou maieſt put a difference between the good and the bad, thou ſhalt ſee them ſet forth in their colours that they may be known, in what I have written before in my Epiſtle to the World.

2. Beware of murmuring. Thou haſt been delivered from Egypt, and brought through the Red-ſea, and art now in the wilderneſſe in thy journy towards *Canaan*: If thou murmure at the preſent diſpenſation, or diſtruſt Gods power, or ſpeak unadviſedly with thy lips againſt our *Moſes* and *Joſhua*, Parliament and Army; thou art like to die in the wilderneſſe, and not to have any part in the deliverance that is at hand. See 1 *Cor.* 10.5,6,7,8,9,10.

3. My earneſt deſire and requeſt is, that you would make Religion your buſineſſe, and the world a thing by the bie: for now Religion with moſt men is but a ſtalking-horſe; men look after that, when they have nothing elſe to do; the World, not Religion is our buſineſſe: contrary to the com-

mand of our Lord Jesus Christ, *Seek ye first the kingdome of heaven, and the righteousnesse thereof*, Mat. 6. 33.

4. Spend not so much time and pains aboutt he outside of Religion, as Discipline and Order; but spend thrice as much about the inside, the principles and grounds of truth. Me thinks I see most men spend much time in the outside of Religion, *viz.* whether Presbyterie, Anabaptisme or Independencie be the way, &c. And so whiles they be disputing about the garment, the power of Religion is much abated. *The Kings daughter is all glorious within.* Look to the pow r in the first place, and then the form will follow after in its order.

5. The more spiritual any truth is, let thy soul take the more delight in it; reject it not, as most do, if it be not clothed with some humane excellencie. Remember, the *Stone which the wise builders rejected, is become the head of the corner. This is the Lords doing, and it is marvellous in the eyes of men.*

6. Stand fast in the liberty wherewith Christ hath made us free, and be not ashamed to own Christ and his cause in publike in the view of all men. If the things ye hold be sound and true, bring them forth, Truth seeks no corners; light was never ashamed

ashamed of darkneſſe; the nature of true light is to deſtroy darknes. The Biſhops have no Courts, the Apparitors no Commiſſions, their dayes ended: wherefore come forth ye Doves, that have lain a long time in the clefts of the rocks, in the ſecret places of the ſtairs: *let us ſee thy countenance, let us heare thy voice; for ſweet is thy voice, and thy countenance is comely*, Cant. 2. 14. Wherefore come forth, and ſo much the rather, becauſe there are ſome that ſeek occaſion to ſpeak evil of you: Take off that occaſion, leſt they ſay of you as 2 *Tim.* 3. 6.

7. If ever thou intendeſt to do any thing for God in honouring him in the world, do it preſently, whiles it is called to day; for thy time here in this world is almoſt ſpent; it was but ſhort, at the longeſt; the thred of thy life is almoſt ſpun out; thy dayes flie away very ſwiftly, yea ſwifter then the Weavers ſhuttle, *Job* 7. 6. and ſo thou and I ſhall ſpeedily *cut off our life like a Weaver*, Iſa. 38. 12.

R. P.

FINIS.

Reader,

Let me intreat thee to correct those greater faults that appear at first view; for I have not time to peruse it all: And pass by in love many lesser, caused through my absence, and the Correctors oversight.